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A HISTORY

OF THE

EASTERN DIOCESE.

BY

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CALVIN R. BATCHELDER.

IN THREE VOLUMES.

VOL. I.

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PREFACE.

These volumes are presented to the public with diffidence. They contain the collections and work of many years. As far as he could do it, the author has given a full memoir of the Churches established in New England, excepting Connecticut, before the consecration of the Rev. ALEXANDER V. GRISWOLD, Bishop of the Eastern Diocese, and of the faithful priests who served in them. Of the Parishes which were formed during the time of Bishop GRISWOLD, sketches are given in the form of notes to his Addresses. In connection with these notes, notice is taken of those, now deceased, who were ordained by him. The work, also, contains general chapters, relating to the history of the Church in the several States.

The author makes no apologies. In giving so many dates, names and facts, doubtless, errors have been committed. He has done what he could. The whole is given by him to the Church, as a token of love, and he ventures to hope that the GREAT MASTER will not reject his work.

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THE CHURCH IN MAINE.

CHAPTER I.

I.—EARLY STAGES AND FORTUNES OF THE CHURCH IN MAINE. II.—FRANKFORT AND GEORGETOWN. III.—ST. PAUL'S CHURCH, FALMOUTH; ST. STEPHEN'S CHURCH, PORTLAND; AND ST. LUKE'S CHURCH. IV.—CHRIST CHURCH, GARDINER. V.—SACO AND KITTERY——TRINITY CHURCH. VI.—A GENERAL VIEW OF THE CHURCH IN MAINE.

I.

The first practical attempt to establish an English Colony on the coast of Maine was made, by the Plymouth Company, in 1607. The principal agents in the enterprise were Churchmen, and brought with them their priest—the Rev. Richard Seymour, who was a relative of Gorges, Raleigh, Gilbert and Popham. The expedition was commanded by Raleigh Gilbert. The president of the company of emigrants was George Popham. Probably there is no better way, in giving an account of this adventure, than to transcribe a portion of the history of it by William Strachey. This appears to have been written as early as 1618. The whole of his history may be found in the collections of the Hakluyt Society. What is hereafter written is a part of the Second Book, as printed by the Maine Historical Society.

“At what tyme the adventurers of the first colonye, anno 1606, had prepared all things fitt, with a fleet of three saile, for Capt. Christopher Newport to transport a colony of one hundred, to be-

gynne the plantation within the Cheasapeak Bay, the foresaid Sir John Popham likewise prepared a tall ship well furnished, belonging to Bristoll and the river of Severne, with many planters, which sett out from Plymouth about Maye,——, Haines maister, to settle a plantacion in the river Sachadehoc, which making his course for the islands of Flores and Cornez, one morning, about the islande of Gratosia, the Spanish fleet comynge from Mexico, had sight of yt, gave yt chase, and soone tooke it; and understanding by examinacion whither she was outward bound, and for what purpose, they tooke the captaine whose name was Martyn Pryn, out of her, together with the maister and most of the passengers, dispersing them into divers shippes of their owne, and soe held their course, carrying ours along with them for Spaine; howbeyt one of the fleete, wherein three or four of the English were together, by the steerage of the English, who tooke their turns at the helme, and not being observed, altered their course, or whither by contrary wynds compelled, true it is upon observacion, the Spanish pilott not knowing where he was, unlooked for fell upon the coast of Fraunce, within the river of Burdeaux, where they would have concealed the English, and stowed them therefore under hatches, had they not happely bene perceived by some of the French, which came aboard and obtayned them of the Spainaird, and carried them ashore, at what tyme one of them, Daniell Tucker, gent., made complaint unto the officers of the place of this wronge offred unto them, and, in his Majistie's name, caused this shipp to be staied and arrested untill the court in Paris might determyn of the same; but the Spainard had too golden an advocate, a West Indian purse comynge newly from thence, and therefore, after some little attendaunce, easily freed himself from the incumbrance and made for Spaine, with malice inough to entreat the other captived English, whome they had dispersed and made slaves in their gallions."

"Howbeyt, the aforesaid late Lord Chief Justice would not, for all this hard hansell and Spanish mischief give over his determinacion for planting of a colony within the aforesaid so goodly a country, upon the river of Sachadehoc; but against the next yeare prepared a greater number of planters, and better provisions, which two shippes he sent thither; a fly boat, called the Gift of God, wherein a kinsman of his, George Popham, commanded; and a good ship, called the Mary and John, of London, wherein Raleigh Gilbert commanded; which, with one hundred and twenty persons for planters, brake ground from Plymouth in June, 1607, which the twenty-fifth fell with Gratosia, and the twenty-eighth tooke in wood and water at Flores and Cornez, from whence they allways kept their course to the westward as much as wynd and weather would permit; in which

course to the west, and west nor-west, as the wynd would give leave, they ran two hundred leagues from Flores, and in latitude of 42 degrees they found the compasse to be varied one whole pointe."

"From whence they stood still to the westward untill the twenty-seventh of July, being then in the latitude of 43 and two thirds, where they threw out the dipsing lead, and had grownd, but twenty fathome and twenty-two fathome, upon a banck, and here they fisht some three howers, and tooke neere two hundred of cod, very great fish, and where they might have laden their ship in lyttle tyme."

"From hence they stood in for the mayne, the wynd being at so-west, and as they ran in for the land, they alwaies sounded from this banck, and having run some twelve leagues from the banck nor-west, they sounded, and had sixty fathome ouze, ground black. The wynd now growing scant, they were constreyned to stand for the so-ward, and south so-west way, and sounded againe the next daye, being the twenty-eighth of July, and had thirty fathome; small stones and white shells, fishing ground."

August 6. "From twelve of the clock noon they kept their course due west and came near unto the three islands, lying lowland flatt by the water, shewing white to the water as if it were sand; but yt is white rock, making shew afar off almost like Dover Cliffes. There lyeth so-west from the easternmost of the three islands a white rockye island, and those other three islands lye one of the other east and west; soe they stood their course west fast by them."

"From hence they kept still their course west and by nore towards three other islands, which they saw lying from those islands eight leagues; and about ten of the clock at night, having sent their boat before to make yt, they bore in for one of them, the which they afterwards named St. George his island."

August 7. "They weyed anchor, thereby to ride in more saffety howsoever the wind should happen to blow; how be yt before they put from the island they found a crosse set up, one of the same which Captain George Weyman, in his discovery, for all after occasions, left upon this island."

August 9. "Sonday, the chief of both the shippes, with the greatest part of all the company, landed on the island where the crosse stood, the which they called St. George's Island, and heard a sermon delivered unto them by Mr. Seymour, his preacher, and soe returned about againe."

August 15. "The storme ended, and the wynd came faire for them to goe for Sachadehoc, the river whether they were bound to and enjoyned to make their plantacion in; soe they weyed anchor and sett sayle, and came to the eastward and found the island of Sutquin, and anchored under yt, for the wynd was of the shoare, by

which they could not gett into Sachadehoc; yet Capt. Popham, with the fly boat, gott in."

August 16. "In the morning, Capt. Popham sent his shallop to helpe in the Mary and John, which weyed anchors, and being calme, was soone towed in and anchored by the Guifts side."————

August 18. "They all went ashore, and there made choise of a place for their plantacion, at the mouth or entry of the ryver on the west side (for the river bendeth yt self towards the nor-east and by east,) being almost an island, of a good bignes, being in a province called by the Indians Sabino, so called of a sagamo or chief commander under the graund bassaba. As they were ashoare, three canoas full of Indians came to them, but would not come neere, but rowed away up the river."

August 19. "They all went ashoare where they made choise of their plantacion and where they had a sermon delivered unto them by their preacher; and after the sermon, the president's commission was read, with the laws to be observed and kept. George Popham, gent., was nominated president; Captain Raleigh Gilbert, James Davies, Richard Seymer, preacher, Captain Richard Davies, Capt. Harlow, the same who brought away the salvadges at this tyme shewed in London, from the river of Canada, were all sworne assistants; and soe they returned back againe."

August 20. "All went to shoare again, and there began to entrench and make a fort, and to buyld a storehouse."————

October 4. "There came two canoas to the fort, in which were Nahanada and his wife, and Skidwares, and the Basshabaës brother, and one other called Amenquin, a Sogamo; all whome the president feasted and entertayned with all kindnes, both that day and the next, which being Sondaye, the president carried them with him to the place of publike prayers, which they were at both morning and evening, attending yt with great reverence and silence."————

"You maie please to understand how, whilst this business was thus followed here, soone after their first arrivall, that had dispatch't away Capt. Robert Davies, in the Mary and John to advertise of their safe arrival, and forwardness of their plantacion within this river of Sacadehoc, with letters to the Lord Chief Justice, ymportuninge a supply for the most necessary wants to the subsisting of a colony, to be sent unto them betymes the next yeare."

"After Capt. Davies' departure they fully furnished the fort, trencht, and fortified yt with twelve pieces of ordinaunce, and built fifty howses therein, besides a church and a store-house; and the carpenters framed a pretty Pynnace of about some thirty tonne, which they called the Virginia; the chief ship wright being one Digby of London."

"Many discoveries likewise had been made both to the mayne and unto the neighbour rivers, and the frontier nations fully discovered by the dilligence of Capt. Gilbert, had not the wynter proved soe extreeme unseasonable and frosty; for yt being in the yeare 1607, when the extraordinary frost was felt in most parts of Europe, yt was here likewise as vehement, by which noe boat could stir upon any business. Howbeyt, as tyme and occasyon gave leave, there was nothing omitted which could add unto the benefit or knowledg of the planters, for which when Capt. Davies arrived there in the yeare following (sett out from Topsam, the port towne of Exceiter, with a ship laden full of vitualls, armes, instruments and tooles, etc.,) albeyt, he found Mr. George Popham, the president, and some other dead, yet he found all things in good forwardness, and many kinds of furs obteyned from the Indians by way of trade; good store of sarsaparilla gathered, and the new pynnace all finished. But by reason that Capt. Gilbert received letters that his brother was newly dead, and a faire portion of land fallen unto his share, which requird, his repaier home, and noe mynes discovered, nor hope thereof, being the mayne intended benefit expected to uphold the charge of this plantacion, and the feare that all other wynters would prove like the first, the company by no means would stay any longer in the country, especyally Capt. Gilbert being to leave them, and Mr. Popham, as aforesaid, dead; wherefore they all ymbarqued in this new arrived shipp, and in the new pynnace, the Virginia, and sett saile for England. And this was the end of that northerne colony uppon the river Sachadehoc." 2 *Coll. Me. Hist. So.* 290—309.

"A further cause of discouragement in this colony on the Kennebec was the death of the Chief Justice Popham. The news of his death was brought by the ship laden with supplies. These "colonists, returning to England," did coyne many excuses and sought to conceal their deficiency of spirit by spreading exaggerated accounts of the rugged poverty of the soil, and the inhospitable severity of the climate. But the Plymouth Company was dissatisfied with their pusillanimity; Gorges esteemed it a weakness to be frightened at a blast. The idea of a settlement in these northern latitudes was no longer terrific. The American fisheries, also, constituted a prosperous and well established business." *I. Bancroft's Hist. U. S.* 267, 268.

There has been some diversity of opinion respecting the place where the settlement of Popham was. Mr. Williamson thinks the first settlement was made on Stage Island at its northern point, Aug. 11, 1607. Subsequently the little colony removed, on account of the

badness of the water, to a convenient site near Atkin's Bay. A writer in 1 Mass. Hist. Coll. 252, thinks the first settlement was on Parker's Island. Having regard to the words of Strachey already quoted under the date of Aug. 18th, one is at a loss to know why writers have put the colony first on an island. Forty-five persons remained on the sailing of the ship, Dec. 5, 1607. 1 *Williamson's Hist. M.* 196—197.

After the failure of this enterprise, there were, in subsequent years, successful attempts to form settlements along the coast of Maine. Fishing, trade with the Indians and a fruitless search for mines of the precious metals, were, for the time, the chief interests. Agriculture was very much neglected. Wherever settlements were made, a large proportion of the people were members of the Church of England and attached to its rites and forms. In 1641, Thomas Jenner, a Congregational Minister, reported to Governor Winthrop, that the people of Saco were much addicted to Episcopacy. 1 *Felt's Ecc. Hist. N. E.* 447.

Sir Ferdinando Gorges continued his efforts for the settlement of Maine. In 1616, O. S. he fitted out a ship at his own charge. In it, with others, he sent over Mr. Richard Vines. He and his companions passed the winter of 1616—'17, at the mouth of the Saco River, at a place called Winter Harbor. In 1622-'23, Mr. Vines and Mr. John Oldham settled at Saco. February 12, 1629, O. S., they received from the Plymouth Council a patent of land, eight miles on the western bank of the Saco River and four on the coast. Mr. Vines subsequently became the sole patentee of this tract. He was the principal superintendent of the plantation, until the arrival of Gov. William Gorges in 1635. He was then appointed one of his council. In 1640, he was made one of Sir Ferdinando Gorges charter-council and steward-gener-

al. On the departure of Thomas Gorges in 1643, he was promoted to the office of Deputy Governor. He was diligent and capable in his office, but in consequence of heavy losses by d'Aulney and others, and of a dislike of Col. Rigby's government, he sold his patent to Doct. Robert Childs, Oct. 20, 1645, and removed to the Island of Barbadoes. Mr. Vines was a steady Churchman and sustained, during his residence of twenty-two years in Maine, an excellent character. By the aid of the Rev. Richard Gibson and the Rev. Robert Jordan, some ministrations of the Church were enjoyed in the little settlement. In 1636, Mr. Gibson came over to do the duties of a missionary among the small settlements along the coast of Maine and New Hampshire. In 1640, the Rev. Robert Jordan was sent over to his plantation in Maine, by Trelawny. Mr. Jordan was born in Melcomb, England, about 1611. *1 Williamson's Hist. Me. 696; 13 N. E. Hist. and Gen. Reg. 221.*

In the early part of his residence in this country, the home of Mr. Jordan was on Richmond's Island, which lies nearly a mile from the southerly side of Cape Elizabeth. It contains about two hundred acres of land. At present it is the residence of a single family. In early times, it afforded a residence for many persons engaged in fishing. The first settler was Walter Ragnall in 1628, an Indian trader. He was murdered by the Indians on account of his extortion. Subsequently it became the property of Mr. Jordan. Prior to the death of John Winter, in 1645, Mr. Jordan seems to have devoted himself to the proper duties of his office. Probably there was a Church on the Island. In an Inventory of the property, belonging to Trelawny, there is this item; "the Minister's bedding, the Communion Vessels, one cushion, one table cloth, one $\frac{1}{2}$ pint pot —£4." In his account against the estate of Winter, Mr. Jordan charges "for

his ministry, as by composition $\frac{1}{2}$ year, £ 10." 9 *N. E. Hist. and Gen. Reg.* 264; 1 *Coll. Me. Hist. S.* 21, 229, 230.

As Mr. Jordan was called an "itinerant preacher to the people," doubtless he visited the neighboring settlements and performed the offices of the Church. Incidental mention is made of him at Scarborough, Saco, York and Falmouth. In these places there were many who loved and sought the services of the Church.

Mr. Jordan married Sarah, the only child of the agent, John Winter. This was before the death of Mr. Winter. About this time he was duly appointed the attorney of his father-in-law. After the death of Mr. Winter, he was much employed, as executor, in the settlement of the estate. This business appears to have given him much trouble and led him into many lawsuits. In 1648, he removed from Richmond's Island to a place on the Spurwink River, adjoining that which had been occupied by Mr. Winter. Dec. 18, 1648, by a "Decree" of "the General Assembly of the Province of Lygonia, holden at Casco Bay the 12th day of September in the year 1648," Mr. Jordan became possessed of "all the goods, lands, cattle and chattels, belonging to Robt. Trelawny, dec'd.," in payment of a certain debt of £ 609. 0.10 $\frac{1}{2}$. In this decree the right of redemption was reserved to the executor of Trelawny. The redemption was never effected. 1 *Coll. Me. Hist. S.* 230, 231.

In the various governments instituted over these settlements, Mr. Jordan had a part as an Assistant and Justice. He was very much opposed to the encroachments of the Massachusetts government. Unfortunately he was not always duly temperate in his speech. The difference in religious views had great influence over both parties. Mr. Jordan being of the weaker party suffered much inconvenience. But during his active and uneasy life, he does not appear to have laid aside his clerical

character. He lived in Falmouth thirty six years, preaching and administering the Sacraments according to the forms of the Church of England——except when “silenced,” by the Puritan Government of Massachusetts. *1 Coll. Me. Hist. S. 175.*

The General Court of Massachusetts in October 1660 laid the following injunction on Mr. Jordan. “Whereas it appears to this Court, that Mr. Robert Jordan did, in July last, after exercises were ended on the Lord’s Day, in the house of Mrs. Macworth, in the town of Falmouth, then and there baptize three children of Nath’l Wallis of the same town, to the offence of the government of this Commonwealth, this Court judgeth it necessary to bear witness against such irregular practices,” and “do therefore order that the Secretary, by letter in the name of this Court, require him to desist from any such practices in future, and also that he appear before the next General Court to answer what shall be laid against him for what he hath done for the time past.” That these were not idle words appears from a sentence in a Petition addressed to the Royal Commissioners in 1665. “They did imprison and barbarously use Mr. Jordan for baptizing children.” In 1671, Mr. Jordan was again prosecuted by the same parties for using the Office of Matrimony. *1 Coll. Me. Hist. S. 100.*

Soon after the commencement of the Indian War of 1675, Mr. Jordan was driven from his home and did not return. He died at Portsmouth, N. H. in 1679, in the 68th year of his age. His will was made at Great Island in Piscataqua River, January 28th, and proved July 1st 1679. He lost the use of his hands before his death, and was unable to sign his will. Mr. Jordan left a widow, Sarah, the only daughter of John Winter, and six sons, viz. John, Robert, Dominicus, Jedediah, Samuel and Jeremiah. *1 Coll. Me. Hist. S. 153, 154.*

The amount of property conveyed by the will of Mr. Jordan was large. He bequeathed to his wife the "ould plantation" in Spurwink, containing 1,000 acres, and also the Nonsuch farm in Scarborough containing 2,000 acres. He confirmed to his sons John and Robert the land he had conveyed to them by deed, in 1677. To his son Dominicus he gave 1,000 acres at Spurwink; to Jedediah, 1,000 acres at Spurwink; to Samuel, 1,100 acres at Spurwink; to Jeremiah the reversion and inheritance of the "ould plantation" at Spurwink. Other lands, consisting of meadow and upland, were to be divided to these several parties by Maj. Nicho. Shapleigh of Kittery, Mr. Nath'l Fryer and Mr. William Bickman, his oner-eferes. He appointed his wife Sarah, and his sons John and Robert to be his joint executors. *1 Coll. Me. Hist. S. 238, 239.*

For more than thirty years the Rev. Robert Jordan occupied a large space in the affairs of Falmouth, and of the Province. He was an active, enterprising man, and placed by education above the mass of the people with whom he connected himself. Although he came as a religious teacher, the affairs of the world and the gratification of ambitious views appear soon to have absorbed the most of his attention and to have moderated his zeal in his profession. Some excuse for his worldliness may be found in the circumstances in which he was placed. No provision was made for his support by the people whom he served. Much of the time of his residence in Falmouth, he was exposed to the influence of intriguing and unscrupulous enemies. He must provide for himself or leave the country. The posterity of Mr. Jordan for many years exercised very great influence in the concerns of their native place, and long maintained a high standing in the province. They are still very numerous and respectable. *1 Coll. Me. Hist. S. 154.*

After the death of Mr. Jordan, there does not appear to have been any Episcopal Clergyman in Maine until 1756. "During this interval, the religious interests of the people at Pemaquid were not overlooked by the friends of that settlement. In the instructions for that place given in 1683, it is declared to be, requisite for the promoting of piety, that a person be appointed by the commissioners to read prayers and the holy scriptures. At this time a large portion of the residents had come from New York, under whose government the plantation was placed, and these instructions show the Episcopal character of the people at Pemaquid."

"The proof that this purpose was carried out is found in a manuscript petition still preserved, addressed to Gov. Andros, when he stopped at Pemaquid, in April, 1688, on his expedition to Castine. From this it appears that John Gyles, the petitioner, ever since June last, had read prayers at the garrison, on Wednesdays and Fridays, and had not received anything for it. He therefore solicited the governor's aid, and a compensation, that he might continue to officiate as before. These duties to the soldiers appear to have been additional to the regular services on the Lord's day." *The Church in Maine, 21.*

About the year 1725—30, "a small chapel of brick was erected at Prospect, near Fort Pownal, with the promise of an Episcopal minister, under an arrangement with the proprietors of the Waldo grant. But it is not now known that it was ever occupied for this purpose." *The Church in Maine, 30.*

The government was active and persevering in its efforts to discourage Episcopacy. In 1635, "the General Court take measures to counteract the endeavors of a party, who, influenced by the nullification of the charter, strive to advance Episcopacy and prostrate Congrega-

tionalism. They request the churches to devise a uniform and Scriptural mode of discipline, and to consider how far the magistrates are bound to interfere for preserving the harmony of such churches." 2 *Felt's An. Salem*, 570, 571.

"Gorges' Province was settled by firm and unwavering Episcopalians, as Jordan, Jocelyn and Godfrey, whose presence the Puritan Commonwealth would not endure. And not being able to convert, she was determined to subdue or exterminate them." 13 *N. E. Hist. and Gen. Reg.* 263.

Accordingly "Maine—the country beyond the Piscataqua—was not admitted into the Union of the colonies, formed in 1643, because the people 'ran a different course,' from the Puritans, 'both in their ministry and in their civil administration.'" 1 *Bancroft's Hist. U. S.* 422.

"Maine was claimed by Massachusetts as within the scope of the great charter of the Bay Company in 1652. By various means this claim was sustained. Edward Godfrey, then governor of the province, protested in vain. Great care was observed to guard the rights of property; every man was confirmed in his possessions; the religious liberty of the Episcopalians was left unharmed; the privileges of citizenship were extended to all inhabitants." 1 *Bancroft's Hist. U. S.* 430, 431.

How nearly what is here said in regard to the religious liberty of Episcopalians agrees with the treatment of Mr. Jordan, in particular, almost any one can understand. The King had, indeed, granted them, in 1662, the free exercise of their religion; but for a century after, they were compelled to support Congregationalism. It is evidence of a true vitality that the Church in Maine could exist during more than seventy five years of neglect and oppression. "They that sow in tears shall reap in joy."

II.

FRANKFORT AND GEORGETOWN.

ST. JOHN'S CHURCH.

During the Summer of 1751, a large number of Protestant Germans arrived at Boston in search for new homes. The Plymouth Company, having offered them liberal terms of settlement within the Kennebec Purchase, about fifty families settled at Frankfort. Some families of Irish and English extraction, also, settled there and in the neighborhood. *Front. Miss. 248.*

In 1754, the people of Frankfort and Georgetown united in a Petition to the Society for the Propagation of the Gospel for a Missionary. In it they say that they "are a collection of Protestants, from Great Britain, Ireland, France and Germany," compelled, by poverty "to accept gladly a settlement on the Frontier of New England," who feel sensibly the want of "the Administration of God's word and Sacraments, and their children must be in evident Danger of falling into the grossest Ignorance and Irreligion, so as to become an easy Prey to the Popish Missionaries in that neighborhood, unless the Society shall send a Missionary to officiate to and instruct them." *Front. Miss. 76, 77.*

This petition was received with favor. March 31, 1755, the Rev. William Macclenaghan was appointed to the new mission. An Abstract of the Society, for 1755, states that Governor *Shirley*, and other worthy Persons, recommending Mr. Macclenaghan, that he had been for many years a Dissenting Teacher, but was become a convert to the Church of *England*, as a proper Person for this Mission, on account of his uncommon Fortitude, and

a Mind cheerfully disposed to undergo the Dangers and Difficulties to be expected in that Mission, the Society, Mr. *Macclenaghan* having been received into the Holy Orders of our Church, hath appointed him their Missionary to *George Town* and *Frankfort*, and to the neighboring Places on the Eastern Frontier of the Province of Massachusetts Bay." His salary was fifty pounds sterling per annum. *Coll. P. E. Hist. So. 115 ; Front. Miss. 77.*

Mr. *Macclenaghan* arrived in Boston on the 10th of October 1755, but he did not proceed to his Mission until May 1756. He took up his residence at Fort Richmond. August 5th, 1757, he acquainted "the Society, that he continues diligent in preaching the Gospel on common Days as well as the Lord's Day, and that the Number of his Hearers increases; and many who at first reviled him, now attend Divine Service in publick; and two Families, that were Dissenters, had publickly joined themselves to the Church. Mr. *Macclenachan* complains, that there is no Church either in *George Town* or *Frankfort*, nor Glebe nor House prepared for the Missionary, as was promised to the Society on his Appointment; but that he had to that Time resided in an old dismantled Fort, wonderfully through God's Mercy preserved from a merciless Enemy, to whom he is often exposed; but God being his Helper, he is not discouraged, but will continue faithful in his pious Labours to propagate the Gospel." *5 Anniv. Serm. (1757.—58,) 39, 40.*

Notwithstanding these promises, Mr. *Macclenaghan* appears soon to have become weary of his station. The duties of it were very laborious. In June and October 1758, he requested the Society to remove him to some other place. Declining to do this, the Society ordered him £ 10 each time as an encouragement, fearing from his representations that a successor of sufficient resolution and activity could not easily be got. In Dec. 1758,

he left his mission without leave and went south. *Front. Miss. 251, 252.*

Nov. 24, 1759, fifty-two of "the Inhabitants of the Town of Frankfort in those Parts, earnestly petitioned the Society to take compassion of them, and to send them a Minister of the Church of *England* to preach the Word of God in his Room"—Mr. Macclenaghan. "They pleaded, that they are indeed very poor, being upon a Frontier Settlement, which they have been hitherto prevented from cultivating to Advantage, as it is exposed to the Insults of a barbarous Enemy; but they promise to contribute towards the Support of such Minister as much as they can. They have a Glebe of 200 Acres of good Land, which with their contributions in Money, will not amount to less than 20l. Sterling *per Annum*; and as they enjoy the Blessing of Peace, they will build a Church and a Parsonage House, and in the mean Time they can have Richmond Fort for an House for the Minister, and the Chapel belonging to it for Divine Service, and the Farm round it for a Glebe; and they mentioned in the conclusion of their Petition, that they were informed that Mr. *Bailey*, a prudent well disposed young Person, would proceed to *England* for Holy Orders, and offer himself to the Society for that Mission, with the Approbation of the Clergy of *Boston*, earnestly praying the Society to favour that Motion; and Mr. *Bailey* presenting himself to the Society, with a recommendatory letter, dated *Boston*, December 15, 1759, from the Rev. Dr. *Cutler*, Mr. *Cancer*, Mr. *Troutbeck*, and Mr. *Apthorp*, in which they set forth, that Mr. *Bailey* had been educated at *Harvard* College, and taken the Degree of Master of Arts there; and appears to them a Person of unexceptionable Morals, prudent, grave, and uncorrupt in Regard to the Christian Faith; and they are of opinion he will prove a diligent, steady, faithful Missionary, if the Society shall think fit

to receive him into their Service. The Society, out of Regard to the great Want of a Missionary on the Eastern Frontiers of *Massachusetts Bay*, and to the good Character of Mr. *Bailey*, he having been found worthy, and admitted into the Holy Orders of our Church, hath appointed him their Itinerant Missionary on the Eastern Frontiers of the Colony of *Massachusetts Bay*, in the place of Mr. *Maclenachan*." 5 *Anniv. Serm.* (1759—60) 42—44.

Mr. *Bailey* arrived at Boston on his return from England June 1, 1760. He reached Pownalborough, which was organized June 19, 1760, and included the plantation of Frankfort, July first of the same year. March 26, 1761, he wrote to the Society, "That on his Arrival at Frankfort, he was received by the poor Inhabitants of that and the neighbouring Parts, with manifest Tokens of Satisfaction, who appeared sensibly affected with the Goodness of the Society. He found in the County of *Lincoln*, which contains 1500 Families scattered over a Country 100 Miles in Length and 60 in Breadth, no Teachers of any Denomination, except a Number of illiterate Exhorters, who ramble about the Country, and do all they can to seduce the People from Order and Decency. The People in those Parts, he says, are a Mixture of several Nations, Languages, and Religions; that however, they are pretty constant in attending publick Worship, and as soon as the Calamities of War are over, it seems probable that Industry will increase, and the People become more sober and virtuous." "Travelling here," he adds, "is attended with the utmost difficulty, the whole country being full of rapid rivers and impenetrable forests; and in the winter season the weather is so excessively cold, and the snow so deep, that moving from place to place is still more impracticable; I have, notwithstanding these discouragements, travelled six or seven

hundred Miles backward, and forward to preach among the People, and to baptize their Children, and am a Witness to their extreme Poverty." 6 *Anniv. Serm.* (1761—62) 47, 48; *Hawkins*, 230, 231.

On his arrival at Pownalborough, Mr. Bailey resided in the family of Capt. Samuel Goodwin, a surveyor and military officer. In the spring of 1761, Mr. Bailey took up his residence at Fort Richmond, and in August, he married Sarah, daughter of Dr. John Weeks of Hampton, N. H. September 25th, 1761, he wrote to the Society, "That he finds his People more generally disposed to attend Divine Service, and their Demand for his Labours constantly increasing: but the Country is so extensive, and the Difficulties of Travelling so great, that it is impossible for one Missionary to give proper Attendance. In *George Town* where he has frequently preached and administered the Sacrament, the Dissenters, he thinks, incline so much to our Church, that, had they a Missionary resident, they would probably come over to it. *Fort Richmond* is continually increasing, and the Inhabitants so well disposed, that they have subscribed to the Building of a Church, and have hitherto complied with their Engagements to the Society. He observes, that *George Town*, *Brunswick*, *Harpwell*, *Frankfort* or *Pownal Borough* and *Richmond*, all claim an equal Share in his Services, which obliges him frequently to preach among them at other Times besides *Sundays*. His Communicants at *George Town* are 17, at *Frankfort* 20. He has baptized within the year 48 Infants and 1 Adult. At Mr. Bailey's Request, a Number of Common Prayer Books, Catechisms, and pious small Tracts have been sent to him for the use of the Poor of his mission." 6 *Anniv. Serm.* (1761—62) 49, 50.

July 20, 1762, Mr. Bailey wrote to the Society "That the People are mostly satisfied with the Form of Baptism

prescribed by the Church of *England*, and none object to the Order of the holy Communion, which they shall be able to administer with greater Decency, as a Gentleman has lately presented their Church with Vessels for the sacred Occasion. His Congregations continually increase both at *Pownal-borough* and *George Town*, the former of which is likely to become one of the largest Churches in *New England*. His Communicants are already above 50. It gives him great Satisfaction to find Industry, Morality, and Religion flourishing among a People till of late abandoned to Disorder, Vice, and Profaneness; which Alteration is chiefly owing to the Performance of Divine Service, and those pious Tracts which the Society's generous Care has dispersed. He acknowledges the Receipt of a great Number of Catechisms and Common Prayer Books, which will be of vast Service to the younger Sort, and promote the Decency of Worship. However, he complains, that the Mission is attended with great Disadvantages from the Poverty of the People, and the Difficulties of Travelling in the Winter, when the snow is sometimes Five or Six Feet deep for several Months. If a Missionary could be sent to *George Town*, *Harpwell*, and Places adjacent, it would lessen these Difficulties, and very much establish Religion among a People whom he is obliged in the Winter to leave almost destitute; besides, that another Minister would give him an Opportunity to do more Service in the New Settlements, and upon the neighbouring Rivers of *Sheepscott*, and *Dumorscott*. The Society have also received a petition from the Inhabitants of *George Town* and *Harpwell* on *Kennebec* River, dated Dec. 11, 1761, thankfully acknowledging the Society's Charity to them, to which it is owing, under God, that a Sense of Religion is preserved among them; and observing, that the large Increase of a poor industrious People, consisting of above 7000 Inhabitants,

(situated in a New Frontier Settlement, with not one Ordained Minister of any Denomination except Mr. Bailey) obliges them humbly to request another Missionary for this large District. This favour they particularly intreat for the Inhabitants of *George Town* and *Harpwell*, which are about 20 Miles from *Pownalborough*, where, and in the Neighbourhood of which, Mr. *Bailey* finds so full Employment, that he can afford the Petitioners but a very small Proportion of his Service, and that to the Detriment of those Places contiguous to his settled Abode. In Hopes of this further Instance of the Society's Compassion, they have begun to build a Church, which is now in great Forwardness, and engage, in their Present low and laborious State, to give the Missionary the Society shall be pleased to send 20l. sterling per Annum, build him a Parsonage House, as their Circumstances enlarge, give him from Time to Time such further encouragement as may be a Proof how highly they value the Blessing they now Petition for. This Petition is accompanied with a Letter from the Rev. Mr. *Caner*, Minister of the King's Chapel in *Boston*, dated *June 10, 1762*, certifying, that the above is a faithful and modest Account of the Condition of the People on *Kennebec River*, and especially at *George Town*, where Mr. *Bailey's* greatest Dilligence is utterly insufficient to answer the pressing Necessities of that People, in regard to the Means of Public Worship, and begging such Assistance as their Circumstances do truly call for." *6 Anniv. Serm. (1762-63) 56-58.*

Sept. 25, 1763, Mr. *Bailey* wrote to the Society, "That since his last, he has baptized 26 Children, and received an Addition of 5 new Communicants, mostly Persons of Distinction, and thinks Religion would certainly flourish in these Eastern Frontiers, were the Society able to support three or four Missionaries at proper Distances ;

whereas it is impossible for one Missionary to keep up any tolerable Sense of Religion through the whole of this extensive Country, where a Number of rambling Teachers are extremely industrious to pervert the Minds of the People."

"The Society, desirous to supply the Spiritual Wants of this New Frontier Settlement, (where, they are informed upwards of 7000 Inhabitants are very insufficiently supplied with the Means of public Worship, having in a very large District not one ordained Minister of any Denomination except Mr. *Bailey*) have agreed to send one or more Missionaries to the Eastern Frontiers of Massachusetts, as soon as proper Persons can be procured for that Purpose. At *Frankfort* or *Pownalborough* Mr. *Bailey* says, the People are generally constant in their Attendance upon public Worship, and pay a much greater Regard to the Lord's Day than formerly." *6 Anniv. Serm. (1763-64) 60-62.*

The material for a definite account of the mission at Pownalborough and at Georgetown, during several years, is scant. Evidently progress was made. From Sept. 26th, 1764, to Sept. 29th, 1765, Mr. *Bailey* baptized 43 infants and 3 adults, and received 2 new communicants.

In 1766, Mr. *Bailey* wrote to the Society that, "A great number of Indians frequent this Neighbourhood. They are the Remains of the ancient *Norridgewalk* Tribe, and lead a rambling life. They support themselves entirely by hunting, are very savage in their Dress and Manners, have a Language of their own, but universally speak *French*, and also profess the Romish Religion, and visit *Canada* once or twice a year for Absolution. They have a great Aversion to the *English* Nation, chiefly owing to the Influence of Roman Catholick Missionaries, who, instead of endeavouring to reform their Morals, comply with them in their most extravagant Vices, and teach

them that nothing is necessary to eternal Salvation, but to believe in the Name of *Christ*, acknowledge the Pope, his holy Vicar, and to exterpate the *English*, because they cruelly murdered the Saviour of Mankind. He concludes one of his Letters with a Detail of the great Things Dr. *Gardiner*, a Physician of Boston, has done, and is doing, for the Church of *England* in these Parts; particularly his generosity in giving the People of *Pownalborough* the use of *Richmond House* and Farm seven years, for Mr. *Bailey's* Improvement; his subscribing largely, and soliciting a Subscription for building them a Church and Parsonage House; his publishing at his own expense, an Edition of Bishop *Beveridge's* Sermon on the Excellency of the Common Prayer, which has been dispersed to good Purpose; his intention to give a Glebe, build a Church and Parsonage House, and endow it for the support of an Episcopal Minister, at *Gardiner's Town*." From Sept. 29th, 1765 to Sept. 23d, 1766, Mr. Bailey baptized 38 Infants and 1 Adult and received 2 new communicants." *Front. Miss. 83, 84.*

October 30th, 1767, writing to the Society, Mr. Bailey "expresses his Satisfaction to find, that the poor People, who petitioned the Society for a Minister, continue steady to the Church, as do the poor *Lutherans* and *Calvinists*, and most of the young People among the other various Denominations. From Oct. 1766 to Oct. 1767, he baptized 31 Infants and 1 Adult, and had an Addition of 2 new Communicants." *6 Anniv. Sermon. (1767—68) 48, 49.*

Conscious of his inability to do the duty of such an extensive mission, Mr. Bailey had from the first been anxious for the appointment of a missionary to Georgetown and Harpwell. He favored the petition of 1761. In 1765, he proposed to the Rev. Dr. Caner, Mr. William Willard Wheeler of Concord, Mass., as a suitable man to be presented to the Bishop of London for Holy Orders and for

appointment to this field by the Society for the Propagation of the Gospel. The plan was favorably regarded by Mr. Wheeler. The following Abstract explains what was done. "The Rev. Mr. Willard Wheeler, being found worthy of Holy Orders, is appointed Missionary at *George Town*, and Places adjacent on *Kennebec River*. This Gentleman was recommended to the Society, not only by the People of *George Town*, but by the Rev. Dr. *Caner*, and the Clergy in Convention assembled, at *Boston*, *June*, 17, 1767, and in a particular Manner by the Rev. Mr. *Bailey*, who, after a long Acquaintance with Mr. Wheeler, speaks of him as a prudent, ingenious, modest, sober Man, of sound Principles, and an excellent Disposition of mind, acceptable to the People by whom he is called, and likely to be greatly serviceable in these Parts." *Front. Miss.* 287, 288; *6 Anniv. Serm.* (1767—68) 48, 49.

The Rev. Mr. Wheeler returned to this country in May, 1768, and soon after entered on the duties of his mission. By this appointment, Mr. Bailey was able to give his attention and services to places nearer his home. In a letter to the Society June 27th, 1768, he "takes a modest notice of many hardships he has undergone in the course of his Ministry, and of the obstructions to the building of a Church, which is at length in a way of being accomplished, as subscriptions for that purpose have been made to the amount of 120l sterling." *6 Anniv. Serm.* (1768—69) 21.

The Rev. Mr. Wheeler wrote to the Society Sept. 13th, 1768, "That after a tedious passage of ten weeks, he got to Boston, and, as soon as he conveniently could, repaired to *George Town*, and found the People well disposed to receive him. He has continued to preach among them twice every Sunday to a decent Congregation. They have not yet erected a Place of Worship, but

say they intend it next Autumn." *6 Anniv. Sermon.* (1768—69) 22.

Nov. 20th, 1769, Mr. Wheeler "Acquaints the Society, that his Parish extends near 20 Miles westward and 12 eastward: That there are about 200 Families; some Presbyterians, some Independents, and a few Baptists. His People have erected the Frame of a Church since his coming; he has statedly preached twice on Sunday, besides giving Lectures on week days, and has baptized 28 Children." *7 Anniv. Sermon.* (1770—71) 19.

The church edifice, spoken of by Mr. Wheeler, was built on the west bank of the Kennebec, near the mansion house of the Lithgow family, about three miles below the present city of Bath. It was a small low building, and probably it was never finished. During some part of his stay in these parts, Mr. Wheeler occupied the Lithgow house. The parsonage house which had been promised, in the application to the Society, was never built. *Front. Miss. 280, 281.*

The Church edifice in Pownalborough, which was commenced in 1769, was so far finished that it could be used for Divine Service, in the fall of 1770. Nov. 5th, 1770, Mr. Bailey wrote, "We performed service yesterday in our new Church. The outside is completely finished, the windows glazed and put up, the floor laid, and a temporary pulpit built. I had a full congregation, and gave them a discourse from Ecclesiastes, V. 1 and 2 verses." "The dimensions of the Church are sixty feet in length, including the chancel, and thirty-two feet in breadth. I acknowledge not only the generosity of Dr. Gardiner, but also the charitable assistance of several gentlemen in Marblehead, and other places. I have received no support, except the Society's salary, for two years past, and have besides, been at considerable expense in forwarding the Church." "They are much

obliged for it to the liberality of Dr. Gardiner, who gave £50 sterling towards it." The Minister and Wardens of the parish in Pownalborough, were incorporated by the name and style of St. John's Church, in 1773. After the church was occupied, the congregation of Mr. Bailey was from fifty to one hundred and thirty. By degrees the interior of it was finished and comfortably furnished. *Front. Miss. 87; Greenleaf's Ecc. Sketches, 231.*

In the fall of 1771, the long promised parsonage house at Pownalborough was so far completed, that Mr. Bailey removed from Fort Richmond into it. His situation was not one, however, to be envied. In gladness of heart, he wrote, "we have been removed into the parsonage house this fortnight, and have one room already very comfortable. We have been obliged to board the workmen, and must still keep them till they have done another room, and secured us from the weather. And in another letter about the same time, he makes grateful mention of the "kindness of the people." *Front. Miss. 87, 88.*

The following "Abstract" has respect to the time under consideration. "A letter from the Rev. Mr. Bailey, Missionary at Pownalboro', informs the Society, that many, after having long absented from public worship, are returned to it; that the people are more united; and that of the 49 persons baptized within the year, 21 had belonged to rigid dissenting families." *7 Anniv Serm. (1772-73) 23.*

In April, 1772, the Rev. Mr. Wheeler, left the mission at Georgetown, and went to Newport, R. I. The Rev. Mr. Bailey at once resumed his care over it and did what he could for its benefit.

Pownalborough, like other place in the midst of this naughty world, had in it elements of discord. Very soon after Mr. Bailey had taken possession of the parsonage, he was much and variously annoyed by certain parties,

unfriendly to him, and the Church. An attempt was made to wrest from the Church the land on which the church edifice and parsonage were built. The courts decided in favor of the parties who brought the suit. But, after some months of suspense, the affair was settled in favor of the parish, by the interference and energy of Dr. Gardiner. *Front. Miss. 91-98.*

In October, 1773, Mr. Bailey made the following report to the Society: "I have baptized, since October last, fifty-five persons, four of them adults; and notwithstanding the violent attempts of my inveterate enemies to injure the Church, my parish, at present, is in flourishing circumstances. Our people have built, at their own expense, an elegant pulpit and reading desk, and their wives and daughters have furnished it with a cushion, and hangings of crimson damask. Our parsonage-house and land, which occasioned me so much concern and expense, are now redeemed from the power of our enemies, and I hope to enjoy them in peace. I would likewise beg leave to recommend the people at Gardinerstown, and the settlements above on Kennebeck river, to the Society, as objects of their charitable assistance. They are a mixture of various denominations, chiefly very poor, among which, numbers are well disposed towards the Church. Many were formerly under my care at Pownalborough, and several, communicants of good character. It appears probable, that if a Missionary was fixed at Gardinerstown, with proper encouragements, the people, in general, would adhere to the Church. I have officiated twice this summer at the last-mentioned place, and on the 8th of August, baptized twenty-two persons, eight of them adults. These infant settlements extend from Pownalborough, forty-five miles along the river, and contain four hundred families, among which they have no ordained minister of any denomi-

nation, to administer the ordinances, and to preserve a proper sense of religion. But such are the necessitous circumstances of the people, the difficulty of travelling, and the expense of living, that no Missionary can subsist upon Kennebeck river, with credit to his profession, without a liberal support; and every difficulty here is rather greater, I conceive, than in the adjoining Province of Nova Scotia, where many of the English entered upon land already improved by the former French inhabitants. I would further mention, that Dr. Gardiner, who has erected a decent Church at Gardinerstown, and provided a glebe, engages, besides, to give ten pounds sterling per annum. I am obliged to remark, that we are indebted to the care and vigilance of this gentleman for the redemption of our parsonage at Pownalborough, and its present establishment upon a sure foundation." *Front. Miss. 100-101; 7 Anniv. Sermon. (1774-75) 24, 25.*

In February of 1774, "Mr. Bailey visited the upper settlements on the Kennebec, travelling the whole distance in a sleigh on the frozen river. His journey extended above Fort Halifax, in the present town of Winslow. Being, on Sunday, among these pioneers who, until then, had had no religious services, he preached to a congregation of forty persons, and in that region he baptized seventeen, whose names are recorded in his journals. *Front. Miss. 101, 102.*

October 17th, 1774, Mr. Bailey wrote as follows to the Society for the Propagation of the Gospel: "I take this opportunity of writing by Capt. Callahan, one of my Wardens, bound directly from this place to Glasgow, since the unhappy condition of this country renders it wholly unsafe to trust a letter by the way of Boston to London. I have, since my last, visited the upper settlements upon Kennebeck river, to the distance of fifty miles, where I baptized twenty infants, and two adults.

Nothing remarkable has occurred in my parish, but I have the satisfaction to observe, that none of my hearers have entered into any desperate combinations against the authority of Great Britain, nor joined in any of those tumults and insurrections which have lately prevailed in other parts of the Province, and even in the neighbouring towns. On my late journey to Boston, I was frequently insulted and mobbed, and immediately after my return, this place was invaded by one hundred men in arms, while the Court was sitting, vowing revenge upon me and several of my parishioners, for opposing the solemn league and covenant. To avoid their fury, I was obliged to flee from my house in the night, and to conceal myself for two days. The most were, at length, obliged to disperse, without success, or doing any considerable mischief. In the neighbouring settlements, however, they assaulted both persons and property, brake into houses and stores, abused the inhabitants, and destroyed their substances, and, after being intoxicated with strong liquor, fought among themselves. We are daily threatened with another hostile invasion; and, it may be remarked, that these insurrections are encouraged by some of our magistrates, and the late mob was headed by a member of the General Assembly. In short, nothing can be more dismal than the situation of the Episcopal Ministers, and, indeed, of all who have any dependence upon Great Britain. They are daily persecuted with provoking insults, loaded with shocking execrations, and alarmed with the most bloody menaces, and that, not by the meaner rabble, but by persons of the highest distinction, and even those who heretofore were in the greatest repute for moderation, piety and tenderness, have now lost every sentiment of humanity, behave with the wildest fury and distraction, and breathe forth nothing but slaughter and destruction against all who are

unwilling to engage in their extravagant schemes. I have observed, with regard to this Province and New Hampshire, where I have a large acquaintance, that the friends of government are chiefly either Episcopalians, or sober sensible persons of other denominations, who are equally averse to infidelity and enthusiasm; but if the sons of liberty should prevail, our destruction will be inevitable, and thousands of His Majesty's loyal subjects, who acknowledge the authority of the parent country from principles of conscience as well as grateful inclination, will instantly be reduced to the extremest misery and ruin. Nothing has inspired these opposers of government with greater resolution and fury, than a speech said to have been written by the Bishop of St. Asaphs. I had an opportunity of remarking the fatal effects of this performance, not only at Boston, but in travelling two hundred miles through a populous part of the country. This has given them occasion to abuse every Episcopalian who cannot acknowledge the sentiments of His Lordship, with the forced construction they are pleased to put upon His words. The shutting up of Boston harbour, and the prevailing violence of this raging faction, have already reduced me to great distress in my private affairs, and it is with the utmost difficulty I am able to procure the necessaries of life." *Front. Miss. 105-107; 7 Anniv. Sermon. (1774-75), 25.*

During the winter of 1774-75, the little parish enjoyed a degree of quietness. The attendance on Divine Service seems to have been about the same as usual. Some efforts were made in the summer of 1775, to introduce a different form of worship with the purpose to harm the Church. A man by the name of Whiting and another by the name of Alden did some preaching at Pownalborough and in other settlements along the Kennebec, and helped to increase the prejudice against Mr. Bailey

and the Church. About Christmas, 1775, Mr. Goodwin, an unworthy church warden, deputy sheriff and jail keeper, used all possible means to gather the people on New Year's day for the purpose of raising a liberty pole. Only about twenty men refused to attend. "The day was consumed in the exercises of drinking, swearing, traitorous imprecations, and the most horrible effusions of profaneness and impiety. Several people, in the fervor and wantonness of their zeal, proposed that the minister should be conducted by a sufficient military force from his habitation to the pole, and there be obliged to consecrate this exalted monument of freedom; others indeed, were so modest as to oppose the motion, and when it was committed to the common suffrage, it was carried in the negative by a trifling majority only.——— Immediately after this distinguishing event, near one-half of the congregation withdrew from the Church, the minister was stigmatized as a mortal enemy to his country for neglecting to observe a thanksgiving appointed by the Provincial Congress, though the very persons who were loudest in their exclamations certainly knew that he had received no information time enough to give publick notice."

"My Presbyterian neighbours were so zealous for the good of their country that they killed seven of my sheep out of twelve, and shot a fine heifer as she was feeding in my pasture, and my necessities were so great in the following winter that I was obliged to dispose of the remainder of my cattle except one cow. The next spring as I was endeavouring to cultivate a garden spot, which I had prepared from a rocky wilderness, with great labour and expense, the leaders immediately began to interrupt my honest endeavours for the support of my family. They daily threatened that prodigious numbers of people were assembling in the adjacent settlements to put

down the Church and to burn my habitation over my head." *Front. Miss. 109—111*

May 23d, Mr. Bailey was summoned before the Committee of Safety. Having been examined, he was put under bonds. Aug. 11th, he was forbidden to pray for the King. Accordingly, he only delivered a sermon to thirty five persons. Under all these discouragements, he was still intent on duty. Sept. 10th, he visited Georgetown and baptized ten children. October 28th, Mr. Bailey was again "before the Committee for not reading the Declaration of Independence, for praying for the King, and for preaching a seditious sermon."

Subsequent to these proceedings, Mr. Bailey wrote to the Society in England: "In the universal confusion, tumult, and destruction, which prevailed in the beginning of the war, many persons were driven by the impulses of fear to act against both conscience and inclination. On the one hand, we were assaulted by armed multitudes, pouring out torrents of reproach and execrations, and threatening to make us the victims of their vengeance. On the other, we were besieged by the entreaties and tears of our friends to practice a little compliance, (which, by the way, only made our enemies the fiercer,) while we were confidently told that our brethren in other parts had fully yielded to the requisitions of Congress and the spirit of the times. I had myself all these difficulties to encounter. In particular, the Sunday after the news of the Declaration of Independence arrived, for, besides the ravings and menaces of the wild sons of freedom, the more moderate of the same character assured me that every clergyman had both omitted all prayers for His Majesty, and published the Declaration of Independency, while my real friends earnestly besought me to prevent the destruction of the Church. I still refused, answering them that we must conscientiously perform our

duty, and leave the Church to the protection of Heaven, and that if all my brethren had departed from their integrity, I could never think myself excused from blame by following their example. I will observe, that though I had then courage to resist, yet perhaps my fortitude at another time might have failed." *Front. Miss. 112, 113.*

During 1777, Mr. Bailey and the Church at Pownalborough were much harrassed. October 15th, deeming his life in danger, by the aid of friends, he withdrew in the night, and made a journey to Boston. He was very kindly received there and assisted. About Christmas, he returned to his family and had the satisfaction of finding that they had been ministered to by faithful friends.

In the early part of 1778, Mr Bailey drew fifty pounds from a collection made in England for the help of suffering clergymen in America. During the first months of the year, the Church was kept open the greater part of the time. The attendance was from twelve to fifty-six. On Easter Sunday, there was a congregation of fifty and fifteen communicants. The following day the usual officers of the Church were chosen. In July, Mr. Bailey again visited Boston. He received there many marks of favor and a considerable amount of money. He returned to his mission the latter part of August. "During this absence," he wrote to Mr. John Pickering, Speaker of the House of Representatives, "my family severely felt the distress of hunger and famine, and sometimes had nothing to eat for several days together but an handful of vegetables and a little milk and water, and at other times they remained twenty-four hours without any sustenance at all, till Mrs. Bailey had almost determined to die rather than make her situation known, for it has long been criminal for any person in this country to afford us support, and many have been prosecuted as Tories for no other reason. Human nature cannot but reflect

with reluctance upon such unchristian and cruel proceedings, neither is it possible for sufferers to love and esteem those institutions which put it in the power of bad men to indulge their ill nature, their malice and revenge, on innocent and defenceless objects."

"Being afterwards at a settlement about fifty miles from my own habitation, at the requisition of the people to preach and baptize their children, I was assaulted by a violent mob armed with clubs, axes, and other weapons, who stripped me naked in search of papers, pretending that I had conceived a design of escaping to Quebeck." *Front. Miss. 122.*

At his return in August 1778, Mr. Bailey was prohibited, in the strongest terms, by Col. Cushing, High Sheriff of the County, from officiating any longer. He acquiesced but was still threatened with the imposition of the oath. In October he was presented to the Grand Jury for preaching a treasonable sermon on the Sunday after Easter. At the instance of Mr. Langdon, the jury refused to find a bill. Worn out by this persecution and want of the necessaries of life, on account of his inability to receive his salary from the Society, he petitioned the General Court for permission to remove with his family and substance to Halifax. In November his petition was granted. The season being so far advanced, it was quite impossible for him to withdraw at once. Under these circumstances, at the solicitation of his people, he ventured to perform Divine Service. This charitable act aroused the indignation of Col. Cushing. On the Sunday before Christmas, he had service and a good congregation. Col. Cushing, however, commanded one of the wardens to "tell the Parson that if he presumes to discharge his function any longer, I will immediately commit him to prison, and that if he do not enter into a written agreement to forbear the exercise of Publick Wor-

ship, I will myself appear on Christmas day, attended with a number of resolute fellows, and drag him headlong out of the pulpit." He promised not to molest him while he continued in his own house. The winter was passed in seclusion and poverty. At Easter, April 5th, 1779, the usual parish meeting was held and the Church officers were chosen. In June an opportunity for removal did offer. Writing to the Society at a later period Mr. Bailey says, "I however continued to baptize their children, to visit the sick, and to bury the dead, till about a fortnight before I left the country, when the above-mentioned sheriff, with some of his mischievous gang, appeared at a funeral, to apprehend me; but through the vigilance of friends I had timely notice and escaped the danger." *Front. Miss. 122—128.*

June 7th, 1779, Mr. Bailey, with his family, started on his journey. He had been the priest of the valley of the Kennebec about nineteen years. Its scenes of beauty had become familiar and dear to him. The amount of work he had done for the benefit of Frankfort and the various settlements of the region was very great. He had gone patiently in heat and in cold from place to place doing, with much of the gentleness of the Master, the various offices of religion. Many of the people cherished for him a true and tender affection. The scenes of persecution and wrong through which they had passed served doubtless to render the mutual attachment more deep and strong. The simple story of the various partings is very affecting. Men long inured to the hardships of a frontier life were overcome with grief.

The removal of Mr. Bailey was very harmful to St. John's Church. Major Samuel Goodwin and others retained their attachment to the Church. In 1784, and 1785, efforts were made to keep the Church edifice and Parsonage in repair. During some part of 1787, John

Sylvester John Gardiner read the service and a sermon in the old Church. But both the church and parsonage fell into decay. Some vestiges of them and the ancient burying ground still remain about three-fourths of a mile westerly from the new St. John's Church.

In 1794, the town of Pownalborough was divided into three towns: Dresden, Wiscasset and New Milford, which, in 1811, was called Alna. Dresden embraces the West Precinct or Frankfort.

June 11th, 1848, the Evening Service of the Church was held in the "Union Meeting-house" in Dresden by Bishop Burgess. Arrangements were made at the same time for a Sunday School. Jan. 26th, 1849, the new parish of St. John's Church, Dresden, was duly organized in the presence of the Bishop. In October of this year, the Rev. Edwin W. Murray was appointed Missionary to this parish. In 1850, the ladies of Christ Church, Gardiner, presented to St. John's Church a Communion Service, a Bible and Prayer Books for the desk. Mr. Murray resigned his mission in 1850. His place was supplied by the Rev. W. H. C. Robertson. After an absence of two years, Mr. Murray returned and became the minister of St. John's Church. Nov. 11th, 1852, the Union Meeting-house was consecrated to the worship of God, according to the rites and usages of the Episcopal Church. On this occasion the Bishop preached from I Kings, xviii, 30: "And he repaired the altar of the Lord that was broken down." *Front. Miss. 278-280: Greenleaf, 221-232.*

The proprietors of the Kennebec Purchase made a grant of one hundred acres of land to the Church in Pownalborough. There were certain conditions in the grant under which, they not being complied with, the

land would be forfeited. These conditions, not having been observed, the proprietors regained possession. In closing their affairs, in 1816, they restored this property to the Church, putting it in the hands of three Trustees, and directing that it should be for the use and benefit of an Episcopal Church, if one should be re-established in Dresden. If no Episcopal Church existed there, the use and profits of this grant should be enjoyed by a settled Congregational minister. Having begun liberally, the proprietors were desirous that their last acts should harmonize with the character originally established. *2 Coll. Me. Hist. So., 293 ; Greenleaf, 231-232.*

The fortunes of the parish in Georgetown, which during fifteen years had formed a part of the mission of Mr. Bailey, were no fairer than those of St. John's Church, Pownalborough. The shepherd having been driven away by wicked men, his flock was scattered. The Lithgow estate, on which the church edifice was built, long since passed into new hands. For a time the decayed church was used as a barn and the churchyard was ploughed as a field. This old parish has been in a manner revived by the organization of one in the city of Bath. Jan. 19th, 1853, Grace Church, situated about three miles north of the site of the old church, was duly consecrated.

Georgetown, incorporated in 1718, embraced the territory of the present towns of Bath, Woolwich and Phippsburg. The Fort erected by the colony of 1607, containing a Church in which the Rev. Richard Seymour officiated, was within the limits of ancient Georgetown. Thus the Church has existed in it during 266 years, and it now occupies its third place of worship.

THE REV. WILLIAM MACCLENAGHAN was the first Missionary appointed by the Society for the Propagation of the Gospel to the eastern frontier of Massachusetts Bay.

Nothing is known of his early life. Probably he came to this country from the North of Ireland. His course was an erratic one. For several years, he was a Congregationalist minister. As such he preached in Blandford, Mass., Portland, Georgetown, Brunswick, Me., and Chelsea, Mass. He conformed to the Church of England, Dec. 25th, 1754, by taking the Holy Communion in Christ Church, Boston. In 1755, he was ordained in England, and, March 31st, of that year, he was appointed by the S. P. G., missionary at Frankfort and Georgetown. In Dec. 1758, he left his mission without leave, and went to Virginia. Afterwards he went to Philadelphia. He resigned his charge June 22d, 1759. Soon after his arrival in Philadelphia, he was elected by the vestry of Christ Church an assistant minister under the Rev. Dr. Jenney. Dr. Jenney refused to receive him, and wrote to the Bishop of London. The Bishop, in consequence, refused to license him. He made an appeal to the Archbishop of Canterbury, and was reprov'd for his impertinence and disorderly conduct. From Philadelphia he went into New Jersey, and in 1761, caused much trouble in the congregation of the Rev. Colin Campbell, at Mount Holley.

The story of Mr. Macclenaghan is without beginning or end. The place of his birth, education and death is not known. He was a man of learning and unusual eloquence. He did not, however, sustain the character of a good minister. Mr. Hawkins was mistaken, when he represented him, after his resignation in 1759, as taking charge of Christ Church, Philadelphia. While in that city, he probably, for the most, officiated in the Court House, and gathered there a motley crowd. It does not appear that he founded anything, or had charge of anything in particular; but he added somewhat considerable, both there and in New Jersey, to the usual con-

fusion of religious opinions and practices. *Front. Miss.* 249—255; 2 *Holland's Hist. West. Mass.* 12; *Hawkins*, 224, 225.

THE REV. JACOB BAILEY, the oldest son of David and Mary (Hodgkins) Bailey, was born in Rowley, Mass., in 1731. At an early age he manifested a strong desire for knowledge and an aptness in acquiring it. The circumstances of his parents would not allow them to think of giving him a public education. The Rev. Jedediah Jewett, the Pastor of the Congregational church in Rowley, learning the desire of young Bailey for an education, aided him gratuitously in fitting for college, and, by his own means and the help of others whom he interested in the matter, enabled him to enjoy the advantage of a liberal course of study. He graduated at Harvard College in 1755. Among his classmates were John Adams, John Wentworth, William Browne, and David Sewall. After his graduation, Mr. Bailey taught school about three years, in Kingston and Hampton, N. H. and Gloucester, Mass.

April 4th, 1758, Mr. Bailey received from an Association of Congregational Ministers assembled at Exeter, N. H., an "Approbation" to preach the Gospel. He preached in an acceptable manner in several places.

The change in the opinions of Mr. Bailey in regard to church polity appears to have taken place by an easy and natural process. Only two men acted as advisers and guides, the Rev. Dr. Caner and Dr. Sylvester Gardiner. Sept 24th, 1759, he wrote to Dr. Caner: "I take this opportunity to return you my grateful acknowledgements for the favour you have done me in lending me 'Potter on Church Government'; I have carefully perused it, with Bennet's Abridgement, and find all the objections against Episcopal Ordination and Conformity to the

Church of England, answered entirely to my satisfaction. I would still entreat your advice, and should highly esteem the favour of receiving from you any further directions." In a letter of the same date, he thanked Dr. Gardiner for the loan of his books, which had proved very satisfactory in determining his future course.

Mr. Bailey sailed for England, to obtain Holy Orders, Jan. 19th, 1760. He arrived in England Feb 16th. March 2d, 1760, he was ordained Deacon, by the Bishop of Rochester, and Priest, March 16th, by the Bishop of Peterborough. Mr. James Greateon and Mr. Morton were ordained at the same time. March 17th, Mr. Bailey was appointed missionary to Frankfort and Georgetown, by the Society for the Propagation of the Gospel. He arrived in Boston, in company with Mr. Greateon, June 5th, and reached his station July 1st of the same year. In the spring of 1761, he removed from Frankfort to Fort Richmond. In August 1761, he married Sarah, the fourth daughter of Dr. John Weeks of Hampton, N. H. He resided at the Fort until Nov., 1771, when he occupied the parsonage house at Pownalborough.

The last five years of Mr. Bailey's residence at Pownalborough were made unpleasant and trying by the political excitement of the time. He regarded himself as bound, by the most sacred obligations, to adhere to the royal cause. By permission of the General Court, he withdrew into Nova Scotia in June, 1779. In October of that year, he took charge of the parish in Cornwallis. In 1782, he was transferred by the Society to Annapolis Royal. He did here the duty of an extensive mission and the Garrison. Mr. Bailey died at Annapolis, July 26th, 1808, in the seventy eighth year of his age. Mrs. Bailey died at the same place, March 22d, 1818.

The Rev. Mr. Bailey left six children; Charles Percy, Rebecca Lavinia, Charlotte Maria, Thomas Henry, Wil-

ham Gilbert, Elizabeth Anna. CHARLES PERCY was taken under his patronage by the Duke of Kent, the father of the queen of England. The Duke procured him a commission in his own regiment. He was killed at the battle of Chippewa. REBECCA LAVINIA died at Annapolis. CHARLOTTE MARIA was living in 1853. THOMAS HENRY had the office of Barrack Master and Staff Adjutant of Militia. He died young, leaving a widow and three daughters. WILLIAM GILBERT was a successful lawyer. He died young and left a small family. ELIZABETH ANNA married Mr. James Whiteman.

This brief sketch of the life of the Rev. Jacob Bailey does not give anything like a view of his character and work. Something more respecting both may be gathered, by the thoughtful reader, from the preceding pages. His course, after his involuntary removal into Nova Scotia, adds a good deal. There, as in Maine, he was a steady and hard worker. In many respects his circumstances there were more favorable. His reports to the Society for the Propagation of the Gospel, show that he wisely improved them, and did much, by personal labor and influence, for the advantage of the Church.

In an introduction to the admirable Memoir of Mr. Bailey, by the Rev. William S. Bartlett, entitled the Frontier Missionary, the late Bishop Burgess gives rather a diminutive view of him and represents him as lacking in many of those graces which should adorn the character of a Christian minister. One cannot help regretting that he should have thus written.

It would not be right to say, without qualification, that Mr. Bailey was a great man. He was always poor, and, because he was a Churchman, had small favor from those in high places. Especially was this the case while he was in Maine. But greatness, truly regarded, consists in what a man is and does. As a scholar, Mr. Bailey was

respectable and very inquisitive respecting many subjects. He wrote readily and much. His circumstances and duties did not allow him to finish and publish anything. In his proper calling his diligence was exemplary. During the nineteen years of his missionary life on the eastern frontier, he endured more hardness and did more real work among a poor and widely scattered people than any ten priests who have yet been in Maine. To intimate that such a man was lacking in piety and a dry formalist is eminently unjust. The days in which he lived were evil. Rough usage did, indeed, force from him some words and expressions not saintly. To the poor, the sick and afflicted, he was a son of consolation, sharing gratefully in their coarse and scant fare. Knowing no portion of the modern evangelical vocabulary, and the art of moral analysis and discrimination of religious sentiment, he preached faithfully and constantly, in all sorts of poor and inconvenient places, the Gospel of Christ, as the same is taught in the Bible and Prayer Book, and administered the blessed Sacraments.

The record of the forty-eight years of the ministry of Mr. Bailey in the Church is a fair one. Very few men have left a fairer. Having served his appointed time, at a ripe old age, in the full possession of his mental powers, he passed on to an higher stage of being. His imperfections were those incident to human nature. His work, in many respects similar to that of the Master Christ, in the days of His Humiliation, we may not doubt, was approved and accepted. *Front. Miss. ; Sprague's Anns. Am. Ep. Pulpit 200-205.*

III.

ST. PAUL'S CHURCH, FALMOUTH.

ST. STEPHEN'S CHURCH, PORTLAND, AND

ST. LUKE'S.

When the Rev. Robert Jordan was removed by death, the last substantial hindrance to the sway of Puritanism in Falmouth seemed to be taken away. Those who had looked to him for the offices of religion had no resource. Some of them, doubtless, retained their attachment to the Liturgy of the Church and used it in private and social life. But the coming in of new settlers, cherishing, for the most, a dislike of Episcopacy, increased their difficulty and discouragement. Tradition and the arrival of some persons, in the course of business, who had been accustomed to the forms of the Church of England, served to cherish the seed of the old faith. Only once, during seventy five years of intolerance, was Falmouth visited by a Clergyman of the Church. When Governor Shirley came there, in 1754, to make a treaty with the Norridgewock Indians, he was accompanied by the Rev. Charles Brockwell, Assistant Minister of King's Chapel, Boston. Services were held by him in the parish meeting-house. The Rev. Thomas Smith says in his Diary, of June 30th, (Sunday) "Parson Brockwell preached A. M. and carried on in the Church form." Sunday, July 14th, "Mr. Brockwell preached. He gave great offence, as to his doctrine." Although Mr. Smith and others may have been offended with his "doctrine," this apparently accidental visit served to awaken sentiments of tender regard for the Church. It was the dawn of a brighter day to the Churchmen of Falmouth.

In July 1757, some parties, disaffected towards Mr. Smith, and members of his church, appear to have made overtures to the New Casco Parish, under the care of the Rev. John Wiswall, to conform in their services to the Church of England. These were not, so far as respected the parish, successful. About this time, Mr. Wiswall fell into a diseased condition of mind and could not officiate.

On account of the serious illness of Mr. Wiswall, no public steps were taken by these disaffected parties, until the autumn of 1763. Sept. 11th, Mr. Smith wrote in his Diary, "I have been discouraged about my enemies; they talk of a new meeting-house."

November 4th, 1763, those concerned in this movement took decided action in regard to building a new house of worship. The paper drawn up at this meeting was as follows :

"FALMOUTH, November 4, 1763.

Whereas, The inhabitants on the Neck are become so numerous as to render it inconvenient to meet together in one house for public worship, for the better accommodation of all the inhabitants, it is proposed to build another house for Divine service between Major Freeman's and the house improved as a school house; we therefore, the under-written, oblige ourselves, our heirs and assigns, to pay the respective sums affixed to our names to the person or persons appointed to receive the monies towards building a convenient meeting-house, provided,

First—Said meeting-house be made fitt to meet in at or before the last Lord's Day in June, 1764.

2dly,—That the subscribers have the first choice of pews in this order: The largest subscriber choosing first, etc.

3dly,—That if the Rev'd John Wiswall, Pastor of the third Parish of this town, should leave his People, he be invited to settle as a Minister in said Meeting-House.

	£	s	d		£	s	d
John Waite, Jun'r	26	13	4	Joseph Pollow,	5	0	0
Daniel Ilsley,	13	6	8	Stephen Waite	13	6	8
Benjamin Waite,	40	0	0	Benjamin Weeks,	1	10	0
Ebenezer Hilton,	13	6	8	Jona Ilsley in work,	13	10	0
Jedediah Preble, Jr,	20	0	0	James Wildridge,	2	8	0
David Wyer,	5	0	0	Joshua Boynton,	5	0	0
Jonathan Craft,	2	8	0	Jeremiah Webber,	5	0	0
William Waterhouse,	2	8	0	Joshua Eldridge,	6	0	0
John Barnum,	2	8	0	Jedediah Preble,	30	0	0
William McLellan,	2	8	0	John Minott, Jun'r,	13	6	8
Isaac Ilsley in work,	20	0	0	Samuel Moody,	13	6	8
Henry Wallis,	2	8	0	Jacob Stickney,	5	10	0
John Lowther,	4	4	0	William Pike,	6	0	0
John Preble,	3	0	0	Edward Watts,	10	0	0
Abraham Osgood,	3	0	0	Isaac Waite,	6	13	4
James Hope,	5	0	0	Andrew Patterson,	6	13	4
James Ross,	3	0	0	David Woodman,	2	8	0
Thomas Bradbury,	13	6	8	Joseph McLellan	10	0	0
Joseph Bean Barber,	13	6	8	Robert McLellan,	13	6	8
John Motley, in work,	10	0	0	Wheeler Riggs,	13	6	8
Daniel Pettingall	10	0	0				

A true copy of the original minits,

Att. pr. Jona Craft, Clerk."

The energy with which this business was pursued naturally made some excitement. Nov. 24th and 28th, Mr. Smith wrote, "—— and ——, are sending about a subscription for a new meeting-house, in favor of Mr. Wiswell." And Dec. 13th, he wrote, "Our attention is very much drawn in, and most of our thoughts and talk is about the new meeting-house for Mr. Wiswell."

The men whose names are above given, were men of substance and some of them of high social standing. In a meeting held by them in the following February, a serious misunderstanding arose, either in regard to the location of the contemplated building, or in regard to church polity. Under the date of Feb. 6th, Mr. Smith made the following entry: "This evening the signers for the new meeting-house had a meeting, when ——

and ——quarrelled and fought in the street. A foundation for a church was thus laid —— the pillars tremble.” From the character of the paper drawn up and signed at a meeting held July 23d, 1764, it seems probable that there was a difference in regard to ecclesiastical regiment. This paper was the following :

“FALMOUTH, July 23, 1764.

At a meeting of the Subscribers for building a new Meeting-House, a major part being desirous that the Worship carried on in said House be agreeable to the Laws of Great Britian. It is agreed that the said House shall be made fit for, and appropriate to the worship aforesaid—and we the Subscribers oblige ourselves to pay the sums affixed to each of our names, for the purposes aforesaid.

	£	s	d		£	s	d
James Hope,	13	6	8	William Mc Lellan,	4	0	0
John Waite, Jun'r,	26	13	6	John Minot,	13	6	8
Wheeler Riggs,	13	6	8	John Thurlo,	6	0	0
Edward Watts,	10	0	0	Joshua Boynton	13	6	8
William Waterhouse,	4	0	0	Abijah Pool,	13	6	8
James Ross,	6	0	0	George Tate,	20	0	0
Robert Mc Lellan,	13	6	8	Daniel McCoy,	5	0	0
Daniel Pettingall,	10	0	0	Floyd Kilpatick,	1	0	0
Stephen Waite,	13	6	8	Joshua Eldridge,	10	0	0
Daniel Ilsley,	13	6	8	Thomas Child,	6	0	0
Edmond Mountfort,	13	6	8	William Webb,	6	13	4
Isaac Ilsley, Jun'r,	20	0	0	Geo Tate, for his son			
James Purrington,	13	6	8	Samuel Tate in clapboards	4	16	0
John Motley, in work,	10	0	0	James Hope, for Capt.			
Ebenezer Hilton,	13	6	8	Haggett, 10 guineas,	14	0	0
John Burnam,	5	0	0	Robert McLellan, add'd'n'l			
David Wyer,	7	0	0	sub'n,	6	13	4
Jonathan Craft,	7	0	0	John Bradbury,	3	0	0
Benjamin Waite,	40	0	0	John Bouton,	0	10	0
John Hans,	0	12	0	John Hally,	0	10	0
Ann Oulton,	4	0	0	Joseph Pollow,	13	6	8
Hannah Oulton,	4	0	0	Jona Tyler,			
Lucy Oulton,	4	0	0	New Gloucester,	6	10	0

	£	s	d		£	s	d
Andrew Patterson,	0	18	0	Floyd Kilpatrick, in shin ^g			
Christopher Kelley,	6	10	0	gles,	1	0	0
Richard Sykes,	3	0	0	John Mc Donald,	2	0	0
Joseph Dean,	1	0	0	Richard Googins,	1	12	0
Jacob Stickney,	5	10	0	Moses Merrill, of No. Yar-			
Henry Wallis,	4	16	0	mouth, one thousand,			
Benjamin Weeks,	3	0	0	laths,			
William Bolton,				John Dill,			
in boards	13	6	8	one thous'd ditto.			
Moses Plummer,	2	13	4				

John Mc Donald, Sen'r of Stroudwater, said that he would pay £20 lawful money in cash and £20 in work."

It will be noticed that there are several names on the first paper that do not appear in the second. The Prebles and some others, however, afterwards joined in this movement for a church and were very efficient.

Of this meeting, under the date of July, 23d, Mr. Smith made record: "The new meeting men had a meeting, and declared for the church. They have been in a sad toss since the parish meeting, and made a great uproar, getting to sign for the church. They began to frame the house." The parish meeting to which Mr. Smith referred was holden on the 17th of this same month and concurred with his church in the choice of the Rev. Mr. Deane, as associate pastor. This meeting "voted him a thousand settlement, and 700 salary." "The new meeting-house men, with the Stroudwater men, made their utmost opposition to Mr. Deane's settlement, but in vain."

This transaction attracted the notice of Churchmen in other places. Probably by invitation, the Rev. William Hooper, Rector of Trinity Church, Boston, visited Falmouth, August 30th, 1764. September 2d, he officiated in the Town House. The Rev. Mr. Smith made, at the time, this record in his diary: "September 2, Sunday. A great day this; Mr. Hooper preached to our new church people and baptized several children."

During this visit of the Rev. Mr. Hooper, the conformity of Mr. Wiswall to the Church of England was made public. Under the date of Aug. 31st, Mr. Smith wrote: "There is a sad uproar about Wiswell, who has declared for the church and accepted (a day or two ago) of the call our churchmen have given him to be their minister. It broke out on a sudden, and happily tended towards Mr. Deane's settlement." "The call" mentioned above must have been an informal one, as the parish was not organized, according to Mr. Smith, until the 3d of September. At this meeting the formal invitation was given to Mr. Wiswall.

September 3d, 1764, the corner stone of the Church was laid, "by the wardens," at the corner of Church and Middle streets. The parish, according to Mr. Smith, was duly organized the same day. James Hope and George Tate were elected wardens and Thomas Child, Benjamin Waite, Stephen Waite, John Waite, Wheeler Riggs, Edward Mountfort, David Wyer, Daniel Ilsley, Jonathan Craft, Robert McLellan and Edward Watts, were chosen vestrymen.

At the same meeting, the following invitation was made to Mr. Wiswall to become the minister of this new parish, "We do invite you to accept of the pastoral charge over us, and in order thereto we desire you would, as soon as may be, apply to his Lordship the Bishop, for ordination to qualify you therefor, and we do hereby promise to you one hundred pounds lawful money, per annum, to be paid yearly, to commence at the time of your ordination.

Att. pr. Jona. Craft, Clerk."

Soon after this time, as appears from the following "Abstract," an application for the appointment of a missionary was made by the parish to the Society, for the Propagation of the Gospel: "The Society have received

a Letter and Petition from the Church Wardens and Vestry of the Town of *Falmouth* in *Casco Bay* in the Province of *Massachuset's*, dated *Sept. 24*, shewing, in behalf of themselves and other Inhabitants of the Communion of the Church of *England*, that having lately had considerable Addition to their Numbers, they have erected a Church in the Heart of the Town, and have engaged Mr. *John Wiswall*, who has been Teacher to a dissenting Congregation in the same Town for eight years, to apply to the Lord Bishop of *London* for Episcopal Orders, to officiate as their Minister; and being informed of the Resolution of the Society to send one or more Missionaries to the Eastern Frontiers of *Massachuset's*, beg Leave to request, that this infant Church may be taken under their Care, with a Salary towards the support of a Minister. This Favour they are the more encouraged to ask, as this is the only Church between *Portsmouth* and *Pownallborough*, which are 115 Miles distant, and is so situated as to accommodate many in the Neighbourhood destitute of the Means of publick Worship, as well as many of his Majesty's Subjects, who frequent this Port.

The Society taking into Consideration the above Petition, together with the Recommendation of his Excellency, *Benning Wentworth*, Esq., Governour of *New Hampshire*, have agreed to appoint Mr. *Wiswall* Missionary at *Falmouth* in *Casco Bay*, provided the People of *Falmouth* execute and send over a Bond to the Society to pay him a certain Sum annually, and provide him a House and Glebe." *6 Anniv. Sermon. (1764—65) 49.*

Oct. 8th, 1764, as we learn from Mr. Smith, "Mr. *Wiswall* sailed in the Mast ship, Capt. *Haggett*," for England, in order to receive ordination. The precise date of his ordination cannot here be given. He was appointed conditionally missionary to *Falmouth* in the latter part of 1764 or early in 1765. His name appears in the list

of 1764—65. The License of the Bishop of London, according to the Fulham Mss. was issued Feb. 11, 1767. The wide difference in these dates may have been occasioned by some slowness, on the part of the parish, in executing and sending to the Society the required Bond.

While in England, Mr. Wiswall wrote the following letter:

“To the Wardens and Vestry of the Church in Falmouth:

Gentlemen—Your Petition to the venerable Society for propagating the Gospel was laid before them, by the Secretary at their last meeting, (Dec’r 21,) and the members were unanimously of the opinion that Falmouth is a very proper place for a Church, they therefore readily agreed to do something towards the support of a Missionary there and the rather because they were well pleased with the good disposition you have discovered in contributing to the support of the Gospel yourselves. I am commanded by the Secretary to acquaint you that they have agreed to allow £ 20 sterling pr. annum; towards the support of the Gospel at Falmouth provided six or more of the principals give bonds to the Society to pay me or whatever minister you shall hereafter choose £ 75 sterling per annum; and likewise obligate yourselves to secure a Gleab and House to the value of £ 15 or 10 sterling per annum for the use of your Minister—the Societies Treasurer is not to pay out any moneyes before such a bond is lodg’d with the Secretary, but the sallery commences from the date of the bond. You will therefore send over a bond by the very first opportunity which will be vastly pleasing to that venerable body. I doubt not but they will always be ready to give you very substantial marks of their favour.

I learn from the Secretary that they have so many

places to provide for at the Southward, as prevents their doing much for New England: they have rejected several Petitioners (there lodges with me a gentleman for orders from Huntingtown in Connecticut, the Society have rejected their petition, and will send him to some of the Southern Governments) and they would have rejected your petition very well knowing the situation of Falmouth, if so be you had proposed to have fell short of the sum you offer—but presuming that your abilities will admit of your doing this much; they say that they are sensible that £ 110 ster. can be no more than a bare support for a Minister that is disposed to do his duty in that office; and therefore provided you bind yourselves to the above, they bind themselves to add to it the £ 20 per annum. I acquainted him with my determination to build a house myself—in that case he says you must make over a house lot for future ministers, as the condition of your receiving the above named £ 20 of the Society and that I consent to a remove to some other place provided these conditions are not fulfilled for they will by no means consent that I as their missionary should set down in Falmouth with a less support. Willing to encourage you in your laudable and pious undertaking they on the receipt of the bond will furnish your Church with handsome Prayer Books and Bible, a Parochial Library, and from time to time send handsome presents of small Bibles, Prayer Books and other books of devotion to be distributed among the parishioners, as there may be occasion for them.

I shall do all that lays in my power to promote the interest of the Church of England, especially to ease you under your present burden, which I am sensible is great, in going on with your business, so far as my abilities will admit of it. I will also improve every opportunity that offers, to intercede with charitable disposed persons, to

contribute something towards it. I pray God preserve you in peace and union, and am with great sincerity.

Your most obedient servant.

J. WISWALL.

LONDON, Dec'r. the 26, 1764.

You must direct to the Secretary Dr. Burton in Holborn, Bartlett's Buildings, London—To me at Mr. Green's Pen-cutter in Heel street opposite White Fryars—to be left at the New England Coffee House.

P. S. With regard to the Gleebe and House-Gentlemen—as I intend to build, you have my word upon hon'r that I will never exact it for myself being well content with the £ 75 sterl. But then the Society (I mentioning this to the Secretary) expect that you appropriate the Land now and acquaint them therewith. The Secretary proposed 3 acres. I convinced him of the impossibility of procuring that Quantity, and the price of Land in ye Town I informed him was very high—and satisfyed him that $\frac{1}{8}$ of an acre would answer the purpose. You will I doubt not comply with their demand, and I will lay myself under obligation never to demand the profits for myself.

J. WISWALL.

(Outside)—Pray date the Bond March 1.

J. WISWALL.

To Mr. Childe."

Mr. Wiswall returned from England in the spring of 1765, and at once commenced his work. But his parish was hardly able to meet all their obligations. It required a real sacrifice on their part to pay his salary of £75 sterling, provide a parsonage and glebe, according to the proper requisition of the Society, and carry on the work of building a Church. In addition to all this, un-

der the gentle rule of Congregationalism, the members of this new parish were obliged to pay for the support of the minister of the old parish. This burden was much increased, about this time, by the settlement of the Rev. Mr. Deane, as colleague of the Rev. Thomas Smith. Under these circumstances, the Churchmen of Falmouth asked help from their brethren in Boston. The senior warden, the venerable James Hope, went on this mission. It is not known how much aid he received. It was his last work for the Church. Soon after his return, he went to his rest.

This parish continued to be taxed for the support of the Congregational ministers, until 1772. This year the first parish, by vote, relinquished its claims on the annual tax for the support of religion, raised among churchmen and ordered it to be paid to the Rev. Mr. Wiswall. This result was reached by various and tedious proceedings in law and before the General Court. The relief was considerable. In 1765, there were fifty-eight churchmen included in the tax bill. The aggregate of their tax was £ 43, 7, 10. In 1770, it was £ 71. 17, 2. In 1771, it was £ 85, 14, 3. In 1772, it was £ 81, 1, 3. In 1774, it was £ 109, 6, 9.

The new church was opened for Divine Service, June 6th, 1765. It was not, however, finished. The western side of it was not lathed and plastered until 1769. For doing this work, Capt. Bellew and the other officers of the ship *Beaver*, gave ten guineas. The Wardens and Vestry about the same time instructed Mr. Wiswall to "appropriate for the same object all such other moneys as may be collected from delinquent proprietors, and otherwise." Another appropriation was made for the same purpose from the Christmas collection. Other funds were also added.

The following "Abstract" of the S. P. G. is here ap-

propriate: "The Rev. Mr. *Wiswall*, the Society's Missionary at *Falmouth* in *Casco Bay*, in the Province of *Massachusetts*, in his Letters dated *Sept. 11, 1765*, and *July 25, 1766*, acquaints the Society, that since his Arrival at this new Mission in *May 1765*, his Congregation is increased to 70 families, who constantly attend publick Worship together with a considerable Number of Strangers. From *May 1765* to *July 1766*, he baptized 1 Adult and 27 Children, 2 of them Black, and has 21 Communicants. Besides reading Prayers and preaching on the principal Festivals, and twice every *Sunday*, he administers the Sacrament of the Lord's Supper, the first *Sunday* in every Month, from *Easter* to *Christmas*, and catechises the Children the *Wednesday* following every Sacrament Day, encouraging those who make the greatest Proficiency, by presenting each of them with a Bible or a Prayer Book. He promises to visit the neighbouring Settlements as often as he can." *6 Anniv. Sermon. (1766-67) 51, 52.*

The "Abstract" of the Society for 1769-70, is as follows: "The Rev. Mr. *Wiswall*, Missionary at *Falmouth, Massachusetts, New England*, in his letter of *July 7, 1769*, observes with pleasure, the people's prejudices against the Church are wearing off, that many of the Dissenters come occasionally to church, that all disputes are ended and that his people in general live in greater harmony with Dissenters than they do with one another, and that he makes it his constant endeavour to promote true Christian peace and good will among them. In the course of the year he has baptized 23 whites, and one black infant; buried 7; and married 1 couple. The families are 75; the Communicants 31." The salary of Mr. *Wiswall* was raised in 1769, to £30. *6 Anniv. Sermon. (1769-70) 71.*

The vote of the first parish respecting the disposition of the taxes levied on Churchmen for the support of

religion, for some cause, proved inoperative. In April, 1772, the proprietors "voted, that the Rev. Jno. Wiswall be desired to bring an action against Mr. James Milk, Treasurer of the first Parish in said Falmouth for the recovery of the rates of every person who attends worship at said Church which said Milk has received and refused to pay to said Wiswall, either in whole or in part." It is not known whether the action thus authorized was brought.

In Jan. 1773, the proprietors of the Episcopal church, in order to put an end to the troublesome question respecting ministerial rates and to have the power of assessing themselves and those usually worshipping with them, as their circumstances might require, presented the following petition to the General Court:

'To his Excellency the Governor, the Hon'ble his Majesty's Council, and the Hon'ble the House of Representatives.

The Petition of a number of Persons, Members of the Church of England usually attending public worship at St. Paul's Church in Falmouth,

Humbly Sheweth,

That in the year of our Lord, 1765 your Petitioners at great expense erected a Church, obtained a Missionary from the Venerable Society for Propagating the Gospel in Foreign Parts, which Missionary they laid themselves under an Obligation to support and hitherto have supported said Missionary by laying a Tax upon the pews of said Church, together with a small Tax upon Persons who were not owners of Pews yet usually and frequently attending Publick Worship in said Church,

And whereas your Petitioners have lately been put to a great charge and inconvenience on account of their being assessed as Members of the first Parish in said

town for the support of the Gospel Ministry and being desirous to avoid such inconvenience in future humbly Pray that your Excellency and Honors would be pleased to provide a remedy for them touching the Premises, by granting them the Privilege of raising, assessing and levying all Ministerial charges independent of any other Denomination of Christians in said Falmouth in such way as they hitherto have done or as your Excellency and Honors shall judge most expedient.

And your petitioners as in duty bound shall ever Pray.

J. Preble,	Jno. Armstrong,	J. Bradbury.
Wm. Simmonds,	Jno. Waite,	J. Morse,
D. Wyer, Jr.,	Stephen Waite,	J. Eldridge,
Wm. Campbell,	J. Purington,	S. Lowther,
A. Osgood,	G. Lyde,	P. Fernald,
Cor. Brimhall,	J. Johnson,	T. Oxnard,
Wm. Wiswell,	M. Shattuck.	P. Camet,
Dan. Pettingail,	E. Oxnard,	B. Waite,
B. Waite, Jr.,	D. Wyer,	J. Minot,
W. Springate,	J. Waterhouse,	J. Kent,
Jno. Thurlo,	J. Minot,	J. Stone,
Thos. Motley,	A. Pool,	Thos. Child."

It is not now in the power of the writer to state what action was taken in the General Court on this petition. It may be fair to conclude, having in view the subsequent action of the parish, that nothing more was done than possibly to recommend some compromise. Many of the thirty-six gentlemen who signed the above petition were intelligent, influential and in earnest. The oppression and wrong could not be any longer borne. In March following, the parish appointed a Committee, consisting of "Jedediah Preble and David Wyer, Esq's, and Messrs. Wm. Simmonds, Stephen and Jno. Waite, to settle the dispute respecting the assessing and collecting Taxes from the members of the Church of England." The result of this decided course of action, and another petition to the General Court, was the relinquishment of the right of the first parish to levy taxes on Churchmen.

In 1774-75, the Society published the following "Abstract:" "The Society have received three letters from the Rev. Mr. Wiswall. In the first of which, he at the request of Dr. Gardiner, recommends the establishment of a mission at Gardinerstown, and the places adjacent. But although the Society are well convinced of the propriety of the proposal, and would most gladly co-operate with Dr. Gardiner in every useful plan, neither the present state of the colonies, nor the circumstances of the Society are such, as can render the proposed establishment at this time adviseable. Mr. Wiswall's second letter makes honourable mention of Mr. Waldo, who hath deposited a handsome sum of money with Mr. Wiswall, for the purchase of a lot of land for the use of the Church, and contains an account of the increase of his parish, since the year 1764, from 23 to 110 adult males. The number of families are 85, communicants 35, baptisms 30, marriages 3, burials 17. In the third letter, Mr. Wiswall describes the difficulties he hath to encounter, as an Episcopal Minister, and servant of the Society from the civil distractions of the Province; and acquaints the Society that the proprietors of the town have granted sixty acres of the undivided lands for the use of himself and successors, which, though yielding no present advantage, may in future time be of considerable value." 7 *Annic. Serm.* (1774-75) 25, 26.

The Church in Falmouth had its full measure of troubles during the period of the war of the Revolution. To write fully of them here would be of little use. In all parts of New England, they were about the same. Good men, in the wildness of passion, forgot the rule of charity and forbearance. Everywhere the Episcopal Church was spoken against. The opportunity was favorable for the manifestation of that popular dislike of it, which quite generally existed. Men claiming to be Masters did much

to increase it. Because the ministers of the Church of England, men of sound learning, good reputation and true piety, could not at once absolve themselves from the obligation of the most solemn oaths, they were treated with the greatest indignity and driven into exile. The Rev. Mr. Wiswall and many of his parishoners were of this class. May 2d, 1775, apprehending personal harm, Mr. Wiswall and some others went on board the sloop of war *Canceaux*, commanded by Capt. Mowatt. In the evening of the same day he addressed the following letter to Mr. John Waite, then a prominent Whig:

“My Dear Friend,

The laws of Friendship oblige me to inform you of the reason that inclined me to go on board the *Causaux*, the same day that I had told you that ‘I would not preach on board as things there were situated.’ About noon I had intimations that at the Library Chamber, it had been agreed on to make every one in town declare their sentiments, and to secure all who would not join in their measures. *This information* when I compared it with what you said to me this morning, ‘to take care of my self if I tho’t my self in danger,’ did I confess alarm my fears. In the afternoon Mr. Lyde and Simmens called upon me to go on board the *Causaux*; said Capt. Mowatt had sent for all to come on board who were the declared friends to government. I did not think it prudent for me to tarry on shore, after receiving this information; and I am more and more confirmed in my opinion that the step I took was a prudent one. ‘Twas the best method to secure the safety of my self and family, and the real Interest of the Church in this Town.

My religious and my political principles are the same now that they were when our Friendship first commenced. For months past I foresaw the confusion and dis-

order which now takes place, and my heart bleeds when I think upon the greater calamities which this poor deluded people may expose themselves to. I love my Country and am willing to sacrifice every thing but a good conscience to save it from Destruction.

I know that the people are acting a very wrong part, and should they prosper in their machinations, I am determined never to join them in a rebellion.

Now the sword is drawn I must obey God rather than man, and act agreeable to the dictates of my Conscience, tho' at the hazard of every thing that is dear to me.

Let me ask you my dear friend, when you first joined with Freeman, Pribble, etc., did you suspect that they would ever draw the sword against their King? Six months past you would have startled at the tho't and have said with Hazael. 'Is thy Servant a Dog that he should do this great thing?' By every thing that is tender and sacred in Friendship, let me persuade you to leave the company of these abnd men, and meddle not with those that are given to change. Prov. 24; 21. Sure I am that what they aim to accomplish is inconsistent with your principles, and the means they use, with the goodness and integrity of your heart. I am really concerned for you, now is the time to retreat, but should you persevere (which God forbid), I tremble for the consequences which may happen.

Why will you rashly engage in these measures which may (for all you know to the contrary), prove the ruin of your self, family and country, when you may retire to your Island with your wife and children, and there in peace and safety, sit under your own Vine and Figtree; and have nothing to make you afraid.

How unhappy shall I be if the phrenzy of the times should dissolve that friendship between us, which I have tho't not Death itself would put an end to. Nor shall

any thing make me forget you, cease loving you, praying for you, and exerting my best abilities to promote the spiritual and temporal interest of you and yours.

I am your most affectionate Friend,

J. WISWALL.

Nothing but the ardour and sincerity of my friendship would have put me upon writing to you with so much plainness of speech.

Tuesday Evening, May 2d, 1775."

The popular excitement, which had frightened Mr. Wiswall and others from their homes, having subsided, Capt. Mowatt and Mr. Wiswall ventured to go on shore for exercise and conversation. While taking one of these strolls on the eastern side of the peninsula of Falmouth, they and the Surgeon were taken prisoners by Col. Thompson, the leader of the militia from Brunswick and Topsham. The greatest excitement arose at once. The house of Capt. Coulson, who had brought Mowatt to Falmouth, was rifled and the loyal Churchmen subjected to a contribution. Fearing immediate bombardment, Capt. Mowatt and his Surgeon were released. Mr. David Wyer, Jeremiah Pote and Mr. Wiswall were obliged to appear before the drunken mob and be examined respecting their loyalty. Mr. Wiswall declared his abhorrence of the doctrine of passive obedience, and expressed his conviction that Great Britain had no right to lay internal taxes on the colonies, but would not give his opinion of the late acts of Parliament. In a few days he seems to have had his liberty. May 14th, he again went on board the *Canceaux*, and sent word to the Wardens of St. Paul's Church that he should officiate as their minister no more. Not long after this, he sailed for Boston. He there did duty, for a time, as Deputy Chaplain among the King's forces.

On the two Sundays next after the above notice from Mr. Wiswall, prayers were read in the church by Mr. Edward Oxnard, a graduate of Harvard College in 1767, and a vestryman. In June, the Rev. Jacob Bailey was invited to officiate in Falmouth until the return of Mr. Wiswall. Mr. Bailey, however, did not go there until October. On the 16th of that month he officiated in St. Paul's Church and baptized Charles Hemmingway and an infant, named Hannah Thürlo. These were the last services held in the old church. Wednesday, October 19th, 1775, the town was burned by Capt. Mowatt, involving Whig and Tory in a common misery and ruin.

In 1775—76, the Society for the Propagation of the Gospel published the following "Abstract;" "Mr. Wiswall, after having been taken prisoner, abused, insulted, and shot at by the mob, made his escape on board a King's ship, and got safe to Boston, where he officiates as a Deputy-Chaplain to two regiments for his present support, having lost all his property, his Library, which was a good one, his household furniture, and his real estate. His wife and family were permitted to follow him, with two days provision only, and her wearing apparel and bedding; but within a few days after her arrival in Boston, greatly fatigued in body and mind, she, with her only daughter, sickened and died. He hath nothing left him of what he once possessed but two sons, whom he wishes to bring to England for education."

"He proceeds in his affecting narrative, and says that 'he hath spent ten years in the service of the Society; and, with a view of promoting the pious ends of his appointment, hath cheerfully submitted to many and great inconveniences. At his own private expense and without receiving anything from the people of Falmouth, he came over to England for Orders at the expense of 80*l.* sterling. On his return he kept a school, for the purpose of mak-

ing some small addition to his income, and easing the people. In order to finish the church he became a proprietor, purchased a pew, and by frequent applications to strangers procured for that use near 100*l.* sterling. But now that the Society's charitable views are defeated, and himself driven for protection to a besieged town, deprived of every human comfort and possession, excepting his two children, he relies on the protection of that Being who can bring light out of darkness, and on the great charity of the Society, for his comfort and support.'

"Cases of such distress must needs affect the Society with deep concern, under their present inability to do more for their suffering missionaries, than barely to continue their salaries." 7 *Anniv. Sermon*. (1775-76) 38, 39.

During the continuance of the war, there were no regular services of the Church in Falmouth. Writing to the Society in 1778, the Rev. J. W. Weeks states, "At Falmouth, in Casco Bay, I used to preach frequently, even after the church was burnt. The congregation was small, but exceedingly well-disposed, being enemies of the rebellion, and friends to government." These services were only occasional and not long continued. In May 1776, Mr. Weeks returned to Marblehead, and afterwards went to England. We may reasonably suppose that those who loved the ways of the Church met often for worship in private houses.

On the return of peace, those who retained their attachment to the Church, sought the re-establishment of it in Falmouth. August 14th, 1783, there was a meeting, in the interest of the Church, at the house of "Mr. Thomas Motley, in-holder." The following named persons were present: Thomas Motley, John Lowther, Abijah Poole, Abraham Osgood, Samuel Motley, Jonathan Armstrong, Joseph Riggs, Peter Minot, Joseph Sylvester, John Waite, Nathaniel Coffin and Samuel

Mountfort. John Waite and Abraham Osgood were chosen Wardens, and were instructed to write to the Rev. Mr. Lewis of Boston to visit this Church, preach with them, and baptize their children; also, to the Rev. Edward Bass of Newbury Port for the same purpose.

Both of these gentlemen accepted the invitation. The precise time of their visits is not known. The Rev. Mr. Lewis officiated and baptized some children. He was followed by the Rev. Mr. Bass who officiated two Sundays. His first service was held in the house of Capt. Stone. The following Sunday he officiated in a frame house, belonging to Major Weeks, on India street. The depot of the Grand Trunk Railway now occupies the site of it. He baptized a number of children of the Thurlo, Motley and Minot families. The frame house in which these services were held, was just raised, and tradition tells us that planks were hastily laid down for a temporary floor that the desire of the people to be present might be gratified.

Evidently the erection of a church edifice was contemplated in 1784. The Rev. Mr. Smith says in his Diary, that "the Church people had a meeting and subscribed £10 sterling a man for a pew, in order to build a Church." But a serious difficulty was found in some incumbrance on the Church lot, which had been accumulating since 1772. This claim was in the hands of Mr. Thomas Oxnard. Some adjustment was made with him by a committee of the parish. The claim, however, was not extinguished.

From 1783 to 1787, the services of the Church, were, for the most, sustained by Lay Readers. Mr. Frederick Parker, a graduate of Harvard College in 1784, "began to read prayers for the Church people" in August 1786. He appears to have acted as Reader about one year.

In 1787, a new church was built on the site of the old

one. This church was opened for Divine Service by the Rev. Nathaniel Fisher of Salem. About this time twenty persons subscribed a weekly payment for the support of a clergyman. The vestry passed the following vote: "That in consequence of a number of persons in the town of Windham joining the Episcopal Church of Portland, the Society do consent that their preacher may repair to Windham three Sabbaths in the year, for public worship." In this way and by more frequent lay reading, services were kept up in Windham for several years. Mr. John Gallison officiated there as reader. In the early part of this year, Mr. Thomas Oxnard was engaged to officiate as lay reader in St. Paul's Church. He held this position until 1792.

In June 1788, the Rev. John Cosens Ogden, rector of Queen's Chapel, Portsmouth, visited the parish in Portland and baptized a number of children.

In 1791, the parish appointed Nathaniel F. Fosdick and Daniel Davis, delegates to the Convention of the Episcopal Churches in Massachusetts, held for the consideration of the new ecclesiastical constitution of the diocese. This Convention met in Trinity Church, Boston, January 25th, 1791. Mr. Fosdick attended it, and took part in its proceedings. This parish was, this year, incorporated by the name of the Episcopal Church in the town of Portland. There were, at that time, forty-one male members connected with it.

In 1792, Mr. Thomas Oxnard, the reader of St. Paul's Church, declared himself a Unitarian. Several members of the parish agreed with him in misbelief. Mr. Oxnard held a service in the school house which had been occupied by the Episcopalians. This was the beginning of Unitarianism in Maine. About the time of this secession, the Rev. T. F. Oliver of Massachusetts visited Portland and officiated a few Sundays.

After the defection of Mr. Oxnard, Mr. Joseph Hooper acted as lay reader. The Rev. Joseph Warren of Gardiner occasionally officiated in St. Paul's Church and administered the Sacraments. Having left Gardiner in 1796, he became the minister of St. Paul's Church. He continued here, working very efficiently, till 1799. He then went south.

In 1800, Mr. Timothy Hilliard, a graduate of Harvard College in 1793, was employed as lay reader. From 1800 to 1803, St. Paul's Church depended on the Rev. James Bowers of Gardiner for clerical services. Mr. Hilliard seems to have been very useful as a lay reader. During his continuance in that office, the parish prospered. May 24th, 1803, he was ordained Deacon, by Bishop Bass, in Trinity Church, Boston, and Priest, by Bishop Jarvis, June 6th, 1805, at Middletown, Connecticut.

During the period from 1800 to 1803, the parish erected a new brick church in School Street, costing with the land \$13,000. This new church was to have been consecrated by Bishop Bass in September 1803; but, before the time came for this pleasant service, the Master had called him from his work.

The Rev. Mr. Hilliard continued to officiate in St. Paul's Church until April 1808. Owing to a serious affection of his eyes, he was much embarrassed in the discharge of his duties. The anticipations cherished at the beginning of his ministry were not realized. At the time the new church edifice was opened for Divine Service, fifty-seven individuals were recorded as proprietors. But the parish, from causes, other than any inability on the part of Mr. Hilliard to do full service, gradually declined in numbers and zeal. The change was very sad and great. For several years those calling themselves Churchmen allowed the church to be

virtually closed, not doing such good works as God has prepared for us to walk in.

The following letter of the Rev. Mr. Hilliard to Bishop Griswold is here appropriate and important :

“GORHAM, January 1812.

I should not have suffered your friendly letter to lie by me so long unanswered had I not wanted to gain information from the Wardens of St. Paul's in Portland, respecting their situation and prospects; though now, after taking some pains, I have little to communicate from that source. I was yesterday told by Mr. Mayo one of the gentlemen in office, that he had made several attempts to procure a meeting of the *Proprietors*, but had not been able since Easter, to collect a sufficient number for business. The meeting now stands adjourned to next month, but I did not learn that any hopes are entertained of better success than before. Mr. M. read to me a very encouraging letter from Mr. Morse, subsequent to your conversation with him at Newbury; but intimated that no assistance which might be afforded from their placing themselves under the Episcopal wing would, probably, avail to keep a congregation together. This circumstance is owing to the excessive smallness of their present number, and the incurable prejudice existing in the place against a liturgy, which would be in the way of accessions. It seems, notwithstanding, as if an experiment ought to be tried in a case of such great and obvious importance.

I have had no sort of connection with the Church in Portland for near four years. Through a defect in my orders, arising from the peculiar situation of the people, my engagement with them never went beyond the acceptance of a certain stipend, voted annually, which was, at length, withheld without previous notice, without formal communication, or any assigned cause.

What reception you might meet with in Portland as a Diocesan, can be known only by a direct communication from the Society. I can only say that should your inclination or duty lead you to visit this remote part of the vineyard committed to your care, you may rely upon a hearty welcome in Gorham from, respected and Reverend Sir, your friend and brother,

T. Hilliard."

During the long period of suspended animation, after the harsh and summary proceeding in regard to Mr. Hilliard, there were occasional services held in St. Paul's Church by clergymen, whom business or pleasure, led to Portland. In 1814, the Rev. Philander Chase visited Portland and did some duty as a priest. In 1813 and 1814, the Rev. Aaron Humphrey of Gardiner occasionally visited St. Paul's Church. At other times, the church seems to have been free for the use of people of all kinds of religious belief and practice.

In 1817, the Rev. George S. White officiated in the St. Paul's Church a few times. He was followed by the Rev. Gideon W. Olney, who remained in the parish about a year, and then removed to Gardiner. In 1818, the Rev. Petrus S. Ten Broeck took charge of the parish. In May 1819, he was regularly instituted its Rector. At the time of his Institution the number of communicants was not more than ten or twelve. Under his ministrations the parish made considerable progress. He had an able helper in the Hon. Simon Greenleaf. Mr. Ten Broeck resigned the Rectorship in 1831. When he left, the communicants were about fifty.

After the resignation of Mr. Ten Broeck, the Rev. Mr. Olney performed clerical services in St. Paul's Church some part of the time in 1831 and 1832. The Rev. George T. Chapman, S. T. D., took charge of this parish in 1832. In June 1833, he made the following report to

the Convention in regard to it. "The second Sunday of November last was the first which I spent in Portland. The society of St. Paul's Church was nearly prostrate, and but faint hopes were entertained of its prolonged existence. In a few weeks, by the divine blessing, a better state of things became apparent. I received an unanimous call to become the Rector of the Parish, and the great liberality of the people was evinced in raising a salary as large as that of any of the dissenting ministers in the city. Since that time, notwithstanding all the discouragement attending the revival of a decayed church and parish, there has been a constant accession of numbers to the congregation and the prospect is regarded as extremely flattering. Already thirty-four pews have been sold, and nearly thirty families been added, making the present number between seventy and eighty. The baptisms have been twelve. Confirmed, nine. Added to the communion, ten. Present number of Communicants, sixty-three. Marriages, one. Funerals, three. Sunday School Teachers, seventeen. Scholars, about sixty." Dr. Chapman left in 1835. The Rev. A. H. Vinton officiated in St. Paul's Church a short time after the departure of Dr. Chapman. He left about Easter 1836. During the summer of 1836, the Rev. Thomas M. Clark officiated. In September, 1836, the Rev. John W. French took charge of the parish and continued in it until December, 1839. About this time the parish had become inextricably involved in pecuniary difficulties and sought relief in the dissolution of its organization. St. Stephen's Parish was formed immediately and drew into it most of the old parish. It purchased the property of St. Paul's Church, and paid its debts. In 1841, St. Paul's ceased to be a Church. The Rev. James Pratt became the Rector of St. Stephen's Church in 1840. His ministry was very successful in

Portland. During his Rectorship, St. Stephen's Church was enlarged and beautified. In 1851, St. Luke's Church was formed, by a division of St. Stephen's and an accession of new families. The Rt. Rev. Horatio Southgate, D. D. was its first Rector. The Rev. Mr. Pratt was immediately followed in the Rectorship of St. Stephen's by the Rev. Roger S. Howard who continued in the parish two years. Mr. Howard was succeeded by the Rev. William S. Perry.

THE REV. JOHN WISWALL, the first minister of St. Paul's Church, Falmouth, was a lineal descendant of John Wiswall, who was admitted freeman at Dorchester, in 1636, and was a deacon in the church. In 1646, he was a representative in the General Court. Afterwards he removed to Boston and was a ruling elder in the first church. He died in 1687, leaving an only son, John, who was the Master of the Grammar School in Boston. John, the subject of this sketch, was born in Boston and received the rudiments of education in his father's school. He graduated at Harvard College in 1749. He became a Congregationalist minister, and November 3d, 1756, was settled over the New Casco parish in Falmouth. In 1764, he conformed to the Church of England, and went to England for ordination. On his return to this country in 1765, having been appointed a missionary by the Society for the Propagation of the Gospel, he became the Rector of St. Paul's Church, Falmouth. He held this office until May 14th, 1775. From Falmouth he went to Boston, and for a time, acted as Chaplain in the British army. Early in 1776, he went to England. During three or four years, he was the Chaplain of the ship *Boyne*, on the West India station. In 1782, he was the Curate in some parish in Suffolk in England. On the removal of the Rev. Jacob Bailey from Cornwallis to

Annapolis, Mr. Wiswall was appointed to the vacant mission. He was inducted into the parish of Cornwallis by Mr. Bailey in October, 1783. Here his salary from the Society was £100 sterling. He had also "a parsonage, worth one hundred and twenty dollars a year, and a decent house, with fuel." In October, 1789, Mr. Wiswall left Cornwallis. Afterwards he was the missionary at Wilmot and Aylesford, N. S. He died in 1812.

In 1761, Mr. Wiswall married Mary, daughter of the Hon. John Minot. They had three children: Peleg, John and a daughter, who died at Boston, in 1775, near the same time with her mother. Both the sons entered the British Navy. In 1784, they were lieutenants. Early in 1784, Mr. Wiswall married Mrs. Hutchinson, a refugee. She was a very worthy woman and had saved a part of her property.

As a minister, Mr. Wiswall appears to have been quite successful. The opposition against the Episcopal Church in Falmouth was strong and constant. The Rev. Mr. Smith and the Rev. Mr. Deane were men of culture and ability. Working upon the ignorance, prejudices and passions of the people, they did very much to retard the progress of the Church. Still the growth of the parish under Mr. Wiswall was a fair one, and the condition of it prosperous, until the commencement of the civil war. All that will here be added is a passage from a letter of the Rev. Dr. Caner to the Secretary of the Society for the Propagation of the Gospel, dated Boston, January 14th, 1776. "What views Mr. Wiswall has in going to England, I cannot say. He has no parish, indeed; the town of Falmouth being burnt, and his people in consequence scattered abroad. Possibly he may apply to the Society for some favor. If so, I must say that he has been a diligent and prudent minister, and a very great sufferer in the confusion that now prevails. Indeed,

we all of us labour under so much distress, that we should gladly remove to some place of peace and safety." *Farmer's Geneo. Reg.; Front. Miss. 318, 319; Hawkins, 251.*

THE REV. TIMOTHY HILLIARD, second son of the Rev. Timothy and Mary (Foster) Hilliard of Barnstable, Mass., was born at Barnstable July 16th, 1776. His father was born at Kensington, N. H. in 1746. He graduated at Harvard College in 1764. Having served about two years as a tutor in Harvard College, he was ordained the pastor of the second Congregationalist church in Barnstable, April 10th, 1771. In October, 1783, he became the Colleague of the Rev. Dr. Appleton of Cambridge, Mass. He continued there, very much esteemed, as a man of learning and an acceptable preacher, until his death, May 9th, 1790. His son Timothy graduated at Harvard College in 1793. Soon after taking the degree of A. M., in 1796, he went to Portland, Me. to reside. About 1800, he was employed as a Lay Reader in St. Paul's Church. May 24th, 1803, he was ordained Deacon by Bishop Bass, in Trinity Church, Boston. June 6th, 1805, he was raised to the Priesthood by Bishop Jarvis, at Middletown, Conn. From May 1803, to Easter 1808, Mr. Hilliard was the minister of St. Paul's Church. His connection with the parish was closed at Easter 1808. Subsequently he removed to Gorham, Me. and spent there the residue of his life. He died at the house of his son-in-law, the Rev. Henry S. Smith, in Claremont, N. H., on the first Sunday in January, 1842.

The death of Mr. Hilliard was quite sudden, caused by a disease of the heart. Mr. Smith being ill, he undertook the duty of the day. He had commenced the evening service, but found himself unable to perform it, and with difficulty reached the house of his son. He

had selected for his text the words—"This year thou shalt die." Conscious that his time had come, he said meekly "I am ready," and, "in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope," he passed from the scenes of earth into the rest of Paradise.

July 21st, 1801, Mr. Hilliard married Elizabeth Heddle of Gorham, Me. They had six children, viz: ELIZA TYNG, born at Portland, Me. November 12th, 1802; now—1873—residing at Bangor, Me.: *Mary*, born at Portland, March 24th, 1804, married the Rev. Henry S. Smith, late of Claremont, N. H., August 15th, 1834, and is now residing with her son, the Rev. W. B. T. Smith, Rector of Union Church, Claremont; WILLIAM TYNG, born at Portland, February 21st, 1806. He graduated at Bowdoin College in 1826, and is a lawyer practising in Bangor: JOHN HEDDLE, born at Portland, January 13th, 1808. He graduated at Bowdoin College in 1827, and is a lawyer, practising in Oldtown, Me.: HARRIET SARAH WALDO, born at Gorham November 5th, 1809, and died August 17th, 1811: MARIA WINTHROP, born at Gorham August 13th, 1812. She resides in Bangor. 7 *Coll. Mass. Hist. So.* 63-7; 7 *Chr. Wit.* (1842) 187; 19 *Chr. Wit. and Ch. Adv.* (1853) 86; *Mss. of Rev. W. B. T. Smith.*

THE REV. GIDEON W. OLNEY. The writer has no knowledge of the birth and education of Mr. Olney. In 1817, he was made a Deacon by Bishop Griswold. For a short time, in the same year, he did duty in St. Paul's Church, Portland, and then became the minister of Christ Church, Gardiner. Soon after this time, he was ordained Priest, by Bishop Griswold. November 19th, 1817, he was instituted Rector of Christ Church, by the Rev. Charles Burroughs of Portsmouth, N. H. He resigned this office March 30th, 1825. On account of ill

health, he did not afterwards have charge of a parish. He resided in Scarborough, Me. He died in Portland, February 18th, 1838, at the age of 45 years. *4 Chr. Wit. (1838) 3, 125.*

THE REV. PETRUS S. TEN BROECK was born in Albany, N. Y., January 26th, 1792, and was baptized in the old Dutch Reformed church by the Rev. Mr. Westilow. By his mother, he was a lineal descendant of the last Dutch Governor of New York, Peter Stuyvesant, in 1647. His parents removed to New York City during his boyhood. The place of his classical education is not here known. Having read theology under the direction of the Rev. Nathaniel Bowen, D. D., he was made a Deacon by Bishop Hobart, June 13th, 1816, in St. Anne's Church, Brooklyn. He was ordained Priest by the same Bishop, April 2d, 1817, in St. Paul's Church, East Chester, N. Y. In 1817, Mr. Ten Broeck became the minister of Trinity Church, Fishkill, and St. Philip's Church, Philipstown, and St. Peter's Church, Peekskill, N. Y. In 1818, he became the minister of St. Paul's Church, Portland, Me., and was duly instituted into the Rectorship of that Church, in 1819, by Bishop Griswold. He resigned this charge in 1831. After leaving Portland, Mr. Ten Broeck officiated at Cape Elizabeth and Westbrook. In 1836, he was appointed by the committee of Domestic Missions, missionary at Concord, N. H. Subsequently he became the Rector of St. Paul's Church. In October 1844, he resigned his office, on account of impaired health, and, having purchased a beautiful residence in Danvers, Mass., he removed there. Mr. Ten Broeck did not after this time have charge of any parish. He often assisted the Rector of St. Peter's Church, Salem, in the services of the Church, and others who needed help. He died at Danvers January 21st, 1849.

The funeral of Mr. Ten Broeck was on the 24th of

January. The Rev. Samuel Cutler of Hanover, Mass. officiated at the house. The Burial Service was performed in St. Peter's Church, Salem. Bishop Eastburn made an appropriate address. His body was buried at Harmony Grove, near Salem.

Soon after his settlement, at Portland, Mr. Ten Broeck married Lucretia M., daughter of the Hon. Levi Cutter of that city. They had children.

Mr. Ten Broeck was a gentleman of learning and refined taste. As a Priest he was faithful. Among the poor he was charitable, and, with those in affliction, he was gentle. *Bouton's Hist. Concord*, 608, 609; *Jour. Gen. Con. 1817*; *14 Chr. Wit. and Ch. Adv. (1849)* 206.

Much of the material of the foregoing sketch of the history of St. Paul's Church, Falmouth—Portland—has been gathered from "A Sketch of the History of the Episcopal Church in Portland," 1863, by the Rev. William S. Perry, D. D., from the Second Part of the History of Portland by William Willis and from Greenleaf's Ecclesiastical Sketches. The quotations from the Journals or Diary of the Rev. Thomas Smith may be found in the edition of the same by Samuel Freeman: Thomas Todd & Co. Portland, 1821. It claims to be only "Extracts," and is often very unsatisfactory. The edition of Mr. Willis in the Coll. Me. Hist. So. is much better.

IV.

CHRIST CHURCH, GARDINER.

In 1629, the Council of Plymouth granted to William Bradford and his associates, "all that tract of land lying in and between and extending itself from the utmost limits of the Cobbossee Contee, which adjoineth to the

River Kennebec, towards the Western Ocean, and a place called the falls of Nequamkike, and the space of fifteen miles on each side of the said River Kennebec." In 1640, Bradford and his associates surrendered this grant on the Kennebec to all the freemen of the Colony of New Plymouth. This tract was valuable for its facilities for trade with the natives, and on account of its salmon, sturgeon and shad fisheries; to all which the Plymouth Colony claimed the exclusive right, and on account of which they seem alone to have regarded it. Afterwards they added much to the extent of this territory by purchase from the Indians. This wide domain yielded small profit to the company. Becoming weary of the vexation of managing it, in 1661, they sold their title to Antipas Boies, Edward Tyng, Thomas Brattle and John Winslow, for the sum of £400 sterling. These persons and their heirs held this property almost a century without any efforts for its improvement. In 1753, the legislature passed a law that persons holding lands in common and undivided might act as a corporation. After much litigation with various parties, holding conflicting claims, the Patent of the Plymouth Company was defined to extend from Merrymeeting Bay to Norridgewock and to be about thirty-one miles in width with the Kennebec in the center. Among the proprietors at the organization of the company, under the act of 1753, was Dr. Sylvester Gardiner. He became, at once, its active and efficient manager. Measures were taken to introduce settlers and improve the property. In 1761, the Company erected the buildings for the County of Lincoln at Pownalborough. Previously the company had granted to Dr. Gardiner four hundred acres of land at Eastern River—now Dresden Village—and the falls and part of the land forming the present town of Gardiner. These grants he improved. At

Eastern River he built houses and mills and cleared up a farm which is still in the possession of his descendants. At Gardinerstown, he built two saw mills, a grist mill, fulling mill, potash, wharf, stores and many houses. Here, also, he cleared an extensive farm. In other places, he did the same and offered the greatest facilities to settlers. *2 Coll. Me. Hist. So. 269-294.*

Dr. Gardiner was a Churchman. To him Pownalborough was largely indebted for its church, glebe and priest. In 1771, he commenced the erection of a church at Gardinerstown. It was so far finished as to be used the next year. The Rev. Jacob Bailey wrote Aug. 16th, 1772, "I have lately dedicated the church at Gardinerstown." This good work was interrupted by the war. It was not finished until 1793. William Gardiner gave the vane and bell. March 28th, 1793, the parish of St. Ann's Church was incorporated by the name of "the Episcopal Society of Pittston." August 22d, 1793, the church was burned by an insane man—Henry McCausland. A new church was soon after built. It was a wooden building, fifty feet long, thirty-five feet wide, and fifteen feet high, with porch and belfry but no steeple. It was built in part by subscription, and in part by the executors of the will of Sylvester Gardiner, who died in 1786. The pews were arranged in three classes. The tax on the first class was four pence a Sunday, on the second class, three pence, and on the third class, two pence. *Hanson's History of Gardiner, 247-250.*

In his will, Dr. Gardiner gave to St. Ann's Church £20 sterling to be paid annually out of his estate, and ten acres of land with a parsonage house to be forever for the use of the Rector of the parish. He gave his library for the use of the Rector and other ministers and physicians in the vicinity. The provisions of this will were faithfully regarded. The parsonage house and ten

acres of land, including the site of the Church, were duly appropriated. The heirs of the estate pay annually to the Rector the sum specified in the will. *Greenleaf's Ecc. Sket.* 227.

In May, 1794, the Rev. Joseph Warren became the Minister of St. Ann's Church. In 1791, he had been proposed as a candidate for the rectorship of this church. The town voted not to hear him. His salary in Gardiner was £65. He officiated until July 20th, 1796. Near the close of 1796, the Rev. James Bowers took charge of St. Ann's Church. April 19th, 1802, he removed to Marblehead. He was succeeded, July 16th, 1803, by the Rev. Samuel Haskell, who had been Rector of Christ Church, Boston. His salary in Gardiner was \$500. He remained until 1809, and then removed to New York, where he became the Rector of Christ Church, Rye, West Chester County. *Hanson* 251.

In 1803, that part of Pittston, lying on the west side of the Kennebec, being incorporated into a town by the name of Gardiner, the name of the Episcopal Society of Pittston was accordingly changed. "St. Ann's Church" and "the Episcopal Society of Pittston" took the name of "Christ Church in Gardiner."

During more than three years after the Rev. Mr. Haskell left Gardiner, the parish was vacant. Mr. Aaron Humphrey, a Methodist preacher, acted as Lay Reader some part of 1811. Sept. 11th 1811, he was ordained Deacon by Bishop Griswold, and became the Minister of Christ Church. In 1812, the Bishop confirmed twelve persons in this Church. Mr. Humphrey left Gardiner before September 28th, 1814. Bishop Griswold at that time reported the parish vacant. Mr. Humphrey went to Connecticut, and became the minister of the churches in Oxford. He was ordained priest in 1815, by Bishop Griswold. *Hanson* 253.

In September, 1815, the Rev. George Leonard of Vermont, began to officiate in Christ Church. In the December following, he was invited to become Rector. He did not accept the invitation. In 1817, the Rev. Gideon W. Olney, Deacon, became the Minister of Christ Church. He was ordained priest soon after, and, November 19th, of that year, instituted Rector by the Rev. Charles Burroughs of Portsmouth, N. H. About the same time, Christ Church was incorporated. *Hanson 253.*

Soon after Mr. Olney commenced his ministry in Gardiner, the church edifice was found too small for the accommodation of the people. Measures were at once taken for the erection of a larger and more substantial one. The corner stone was laid May 31st, 1819. The material of the church was stone. It cost about \$14,000. It was consecrated by Bishop Griswold, October 19th, 1820. *Hanson 253, 254.*

The Rev. Mr. Olney resigned the rectorship of Christ Church, March 30th, 1825. After the removal of Mr. Olney, the Rev. B. C. C. Parker officiated for some time. March 8th, 1827, the Rev. E. M. P. Wells was invited to become Rector; but, owing to some difference of feeling in the parish in regard to him, he did not accept. He continued to officiate until the following autumn. During the Winter of 1827-28, the Rev. William Horton officiated in this church. In the Spring of 1828, the Rev. N. M. Jones officiated a few Sundays. *Hanson 254.*

August 9th, 1828, the Rev. T. S. W. Motte took charge of Christ Church. September 18th, 1828, he was instituted Rector, by the Rev. Charles Burroughs of Portsmouth, N. H. Having officiated a few Sundays, on account of ill health, he went South. The Rev. Lot Jones officiated in his place during the Winter of 1828-29. Mr. Jones left Gardiner in May, 1829. The Rev. Isaac Peck succeeded him as Minister. The Rev. Mr.

Motte resigned his rectorship March 20th, 1830. April 19th, 1830, the Rev. Mr. Peck was chosen Rector. He accepted the office, but he resigned October 26th, 1831. May 12th, 1832, the Rev. Joel Clap became Rector. He resigned in 1840, and returned to Woodstock, Vermont. July 9th, 1840, the Rev. William R. Babcock became Rector of Christ Church. He resigned April 5th, 1847; but he continued to officiate until October of that year. October 4th, 1847, the Rev. George Burgess, D. D., of Connecticut, was elected Bishop of the Diocese of Maine. He fixed his residence in Gardiner and became Rector of Christ Church. *Hanson 253, 254, 255.*

To the Convention, next following his election, Bishop Burgess reported, as Rector of Christ Church, 151 communicants, 180 Sunday School children and a library of 700 volumes. *Journal Dio. Me. 1848.*

It seems proper to give here some account of Dr. Sylvester Gardiner. He was the fourth child of William Gardiner and born at Kingstown, R. I., in 1707. At an early age, on the suggestion of the Rev. James Mc Sparan, D. D., his brother-in-law, he was sent to school in Boston. Subsequently he was a pupil of the Doctor. In order to perfect himself in the knowledge of medicine and surgery, he pursued his studies in London and Paris for eight years. On his return from Europe, he married Anne, daughter of Dr. Gibbons of Boston, and opened a store for the importation and sale of drugs and medicines. He was very successful in this business. He was one of the proprietors of "the Kennebec Purchase." Almost the entire management of the affairs of this company was committed to him. In this trust, he acted with faithfulness, wisdom and liberality. He was one of the most liberal and efficient persons in building King's Chapel, Boston. For many years, he was one of the Wardens of that Church. Dr. Gardiner was a Tory.

He left Boston with the British Army. His property was confiscated; but was recovered and descended to his lawful heirs. He died at Newport, R. I., in August, 1786, in the eightieth year of his age. He was buried, with many marks of honor, under Trinity Church in that city. A monument to his memory has been erected in Christ Church, Gardiner.

What was done by Dr. Gardiner for the Church in Gardiner and its neighborhood has been written in the preceding pages. He was an earnest man, deeply imbued with the spirit of the Gospel. By his example, it is well seen what a wealthy layman may do for the Church.

The following extract from the will of Dr. Gardiner may be of interest to some persons, and serve to correct some erroneous statements respecting it.

“I give and bequeath twenty pounds sterling to be paid annually forever in four equal quarterly payments out of the rents and income of my Cobbisseconte or Gardinerston estates to the Episcopal Minister for the time being of St. Ann’s Church in the said Gardinerston, who shall be duly presented and inducted into the said Church; and he shall be rightly inducted and instituted who shall be presented to the same by my son William Gardiner, or his heirs the perpetual successive Patrons of the said Church, always supposing that the major part of the parishoners of the said Church duly qualified by law to vote, agree to said nomination or presentation. But if the major part of the Parishoners duly qualified shall oppose the person presented by the Patron for the time being, he shall then present a second within one year after rejection, and if he also be opposed in like manner he shall present a third, who shall be inducted any opposition notwithstanding. And if the Patron for

the time being on the vacancy of a Minister of the said Church by death or removal shall neglect to present within twelve months another candidate for the same the Parishoners of the said Church being convened by the Wardens, shall have power by a major vote to present one themselves for that time only, the Patron's right returning again upon the next vacancy, and the person so chosen by the Parishoners shall have a good and legal right annually during his ministry at the said Church to the 20l. sterling out of the rents and incomes of the said estate to be paid by the Patron for the time being, as though he had presented him himself. And furthermore, the said 20l. sterling annually or so much of it as shall become due during any vacancy in the ministry of the said Church shall be paid to the next incumbent. And I order and direct the said Church of St. Ann's to be decently finished if not done before my death out of my personal estate. I give to the Church of St. Ann's in Gardinerston forever ten acres of land in Gardinerston to be laid out by my son William and my two Executors hereafter mentioned, so as to include within the bounds of said Church a Parsonage house. I give and bequeath my whole Library of Books for a public Library by the name of the Gardinerston Library for the use of the settled Episcopal and dissenting Clergy and the Physicians who shall live fifteen miles east and west of Kennebec River, and twenty miles north and south from the Church on said River, the Library always to be kept at Gardinerston, and the Episcopal Minister there for the time being to be the Librarian, on his giving security to my son William, his heirs and successors in that estate forever, which if he refuses or neglects then some other person to be the Librarian who shall give such security, said Library to be always subject to the rules and regulations hereunto annexed, and signed

with my own hand." *Greenleaf's Ecc. Sketches*, 228-230.

THE RT. REV. GEORGE BURGESS, D. D. was born in Providence, R. I., October 31st, 1809. He graduated at Brown University in 1826. After holding for a short time a tutorship in the University, he went abroad. During two years, he pursued his studies at Gottingen, Bonn and Berlin. He was made a Deacon, by Bishop Griswold, June 10th, 1834, and, November 2d, next following, Priest, by Bishop Brownell. In 1834, he became the Assistant Minister of Christ Church, Hartford, and, afterwards, the Rector. He continued in this relation until his consecration to the office of Bishop of the Diocese of Maine, on the 31st of October, 1847. On his removal to Maine, he fixed his residence at Gardiner and became the rector of Christ Church. He retained this charge until his decease. He died April 23d, 1866, on board the brig Jane, while on his passage from Port au Prince, Hayti, to Miragoane. From this port he intended to sail for New York. His body was brought to Gardiner and buried, May 23d, in the Church Yard. At the burial, Bishop Clark of Rhode Island delivered a memorial discourse.

Bishop Burgess was a gentleman of much and various learning. As a minister and Bishop in the Church of God, he was exemplary and faithful. The Diocese of Maine will always cherish a reverend regard to his memory. Not long after his burial, the Diocese placed over his grave an appropriate marble monument. During the year next following, the parish of Christ Church erected a tablet in the Church, recounting the principal facts of the Bishop's life and death, and paying to his memory a just tribute.

V.

SACO AND KITTERY—TRINITY CHURCH.

Several other places in Maine are of interest to those, who are studious in the history of the Church of England. The Rev. Richard Gibson and the Rev. Robert Jordan were accustomed to officiate in York, Falmouth, Saco, Scarborough and Kittery. Little is known in regard to what of parochial organization may have existed in these places. There may have been in them what were called parishes. Most of the leading men in those places were favorable to the Church of England. Richard Vines, Henry Jocelyn and Edward Godfrey, in particular, were staunch Churchmen. Doubtless many others were true to the Church.

The Rev. Mr. Gibson was the minister in Saco as early as 1636. He continued here and in the neighborhood until about 1640, when he removed to Portsmouth, N. H. The following is a copy of the subscription for his support: "1636, 7 ber (September 7th.) The booke of rates for the minister to be paide quarterly, the first payment to begin at Michaelmas next.

	£	£ s
Capt. Richard Bonython,	3	2
Richard Vines,	3	2
Thomas Lewis,	3	1, 10."
Henry Boade,	2	

and fifteen others, making £31, 15s. 6 *Chr. Wit.* (1849) 37; 17, *do.* (1851) 37.

But after Gibson, Jordan and Vines had passed away, what of parochial organization may have existed was lost, and the people gradually fell into the way of the Congregationalists. No other form of worship was allowed.

After the lapse of a hundred and fifty years, the

Church was revived in Saco. In 1826 and 1827, the Rev. E. M. P. Wells, the Rev. B. C. Cutler and the Rev. G. W. Hathaway officiated there. November 20th, 1827, Trinity Church was consecrated by Bishop Griswold. For a time, the Rev. W. T. Potter and the Rev. Samuel Fuller did duty in this church. During the winter of 1829, the Rev. G. W. Olney officiated. In the summer of 1830, the Rev. Mr. Cutler was again in charge. In 1831, the Rev. Joseph Muenseher was instituted into the Rectorship of Trinity Church. He was followed by the Rev. William Horton in 1835. Mr. Horton continued in Saco until 1840, when he removed to Dover, N. H. In August 1841, the Rev. T. L. Randolph took charge of Trinity Church, but, at the expiration of nine months, he resigned. In July, 1842, the parish was reported vacant. At that time, there were forty-four communicants. In 1849, there were forty-five. In 1869, there were eighty-one.

The Church in Kittery had a more fixed form and a longer life, under different colonial governments, than Saco. The Rev. Henry Lucas, appointed by the Society for the Propagation of the Gospel, missionary at Newbury, in 1715, "used also to go to *Kittery*, a neighbouring place, and preach there; he had a large Congregation, several times, near four hundred persons, who expressed a mighty desire to be instructed in the Principles of the Church of *England*. He baptized here many children, and seven grown persons, one of which was fifty, the other sixty years old." *Humphreys* 327.

In 1725-30, a church edifice was erected in that part of Kittery now called Elliot. It stood near the Piscataqua and about six miles from Portsmouth. The Rev. Arthur Brown, appointed by the S. P. G., missionary at Portsmouth, in 1736, during his long and efficient Rectorship, had charge of the Church in Kittery. For his

services there, he received annually £15. This little parish appears to have declined after the decease of Mr. Brown, in 1773, and been lost in the storm of the Revolution.

At the time of the election of Bishop Griswold to the Eastern Diocese, there were in the District of Maine two Churches—St. Paul's Church, Portland, and Christ Church, Gardiner. Neither of them had a minister. One cannot now tell what was the number of families connected with them, nor the number of communicants. Bishop Griswold stated in his address in 1820, that three years before that time, there were but "about twelve communicants in that District." It does seem that there must have been some misinformation in this regard. Greenleaf says that there were ten or twelve communicants in St. Paul's Church, when the Rev. Mr. Ten Broeck took charge of it in 1818. It has been supposed that the number in Christ Church was much larger. In 1812, the Bishop confirmed in it twelve persons. Although the Church in Maine, in 1810, was numerically so feeble, yet it was respectable on account of some who favored it. Before that time, as well as after it, the Church suffered very great hurt from frequent and needless changes of its ministers.

March 15th, 1820, the District of Maine was admitted into the Union as a sovereign State. In the following month, Bishop Griswold addressed this letter to the Rev. Mr. Ten Broeck of Portland:

"BRISTOL, April 17, 1820.

REV. AND DEAR SIR:

Being in a low state of health and scarce able to write, I make this attempt, briefly to request that the few Churches in the new State of Maine will, by their Delegates duly chosen, meet at Brunswick, in said State, on the first Wednesday of May next, and, forming them-

selves into a regular Convention of the Protestant Episcopal Church, appoint delegates to attend the next General Convention of said Church, and do any other business which the canons and usage of said Church authorize or require.

Affectionately your friend and brother,
ALEX'R V. GRISWOLD,
Bishop of ye Eastern Diocese."

In compliance with the above request of Bishop Griswold, the first Convention of the Protestant Episcopal Church in Maine was held at Brunswick, May 3d, 1820. The gentlemen composing it were the Rev. Petrus S. Ten Broeck, Rector of St. Paul's Church, Portland and the Rev. Gideon W. Olney, Rector of Christ Church, Gardiner, Simon Greenleaf, Esq., Capt. John L. Lewis, Capt. Jonathan Waite, Capt. John Wildrage, Mr. John Watson, Mr. James B. Tucker and Dr. John Merrill, from St. Paul's Church, Portland; Robert H. Gardiner, Esq., Capt. Daniel Woodward, Mr. Ebenezer Byram, Rufus Gay, Esq., Col. John Stone and Capt. John Savels, from Christ Church, Gardiner. The Rev. Mr. Ten Broeck having called the meeting to order and offered prayers, the Rev. Mr. Olney was chosen President and Dr. Merrill, Secretary. Robert H. Gardiner, Esq., Simon Greenleaf, Esq., and the Rev. Petrus S. Ten Broeck were appointed a Committee to draft a Constitution and Canons for this Church, and Rules of proceeding for this Convention.

This Committee having reported a Constitution, Canons and Rules of proceeding in business, the same were unanimously adopted. The Constitution of the Diocese of Maine thus adopted was short and plain. In succeeding Conventions, it has been somewhat altered and enlarged by a few necessary articles.

To some persons, the following copy of the original Constitution of the Diocese may be interesting;

“ART. 1. A Convention of the Protestant Episcopal Church in this State shall be holden every year on the first Wednesday of October, at such place as shall be appointed at the preceding meeting of the Convention.

2. The Convention shall be composed of the Ministers of the Churches, and of one or more Lay Delegates, not exceeding five, from each Church within this State, to be chosen by the parish. The vestry of each Church may appoint Lay Delegates to supply vacancies which may arise, or where the parish may have neglected to choose them.

3. The Clergy and Lay Deputies in Convention shall deliberate in one body, but shall vote in two distinct orders, and the concurrence of both orders shall be necessary to give validity to every measure.

4. Each Church represented in Convention shall have one vote, and no Deputy shall represent more than one Church.

5. The Bishop of the Diocese, when present at any meeting of the Convention, shall preside therein. In his absence a President shall be elected from the members present.

6. A Secretary shall be appointed by the Convention, removable at pleasure. It shall be his duty to keep a fair copy of the resolves and proceedings of the Convention, to preserve the same during his continuance in office, and to deliver to his successor, when appointed, all books and papers of the Convention which may be in his possession. It shall likewise be his duty to attest all public acts of the Convention.

7. Every Lay Deputy shall, previously to his admission to a seat in Convention, produce a testimonial of his appointment, subscribed by the Clerk of the parish, or by one of the Church Wardens.

8. The Standing Committee shall consist of an equal number of the Clergy and Laity, and not exceeding three of each to be elected by the Convention. They shall have power to call special meetings of the Convention, but no business shall be transacted at a special meeting

of which mention was not made in the notification of such meeting.

9. This Constitution shall not be subject to alteration in any article except at the annual meeting of the Convention, nor unless such alteration shall have been proposed at the previous annual meeting. *4 Christian Journal*, (1820) 218, 219.

Being duly organized, the Convention, on motion, resolved, "That this Church will and it does hereby accede to the Constitution of the Protestant Episcopal Church in the United States of America." The Rev. Petrus S. Ten Broeck and Robert H. Gardiner, Esq., were elected Deputies to the General Convention which met on the 16th, of the same month at Philadelphia. These gentlemen attended it according to their appointment. On the second day of the session, May 17th, they presented a certificate from the Secretary of the Convention, a copy of the Constitution of the Convention of the Diocese of Maine and an application for admission into union with the General Convention. Whereupon the House of Clerical and Lay Deputies," Resolved, that this house recognize the Protestant Episcopal Church in Maine as in union with the General Convention." This resolution with the accompanying documents having been sent to the House of Bishops, they informed the House of Clerical and Lay Deputies, May 18th, that they concurred in receiving the Church in Maine into union with the General Convention." The Rev. Mr. Ten Broeck and Mr. Gardiner then took their seats in the Convention. *Jour. Dio. Me. 1820; Jour. Gen. Con. 1820.*

At a Special Convention of the Diocese of Maine holden at Brunswick Sept. 5th, 1820, the Rev. Gideon W. Olney was appointed a Delegate to the Diocesan Convention at Newport on the last Wednesday of the same month. Mr. Olney attended the Convention at Newport, and, according to its request, the Diocese of Maine be-

came a part of the Eastern Diocese. *Jour. Dio. Me. 1820, (special,) Jour. E. Dio. 1820.*

According to the statement of Bishop Griswold, in his Address in 1820, the two Churches in Maine, at the time of this organization contained about one hundred communicants. After this important step, the growth of the Church in that State was very slow. Its members were few. Different religious organizations were in the ascendant. It is very pleasant to notice that these few Churchmen were mindful of the mission and the duty of the Church. The second annual Convention, which was held at Gardiner, October 3d, 1821, passed the following votes: "Voted, That the Standing Committee be appointed to prepare a Tract, and cause the same to be published and distributed in the Church.

. Voted, That this Convention recommend to the Clergy of the State to perform occasional missionary services, and that they deem it for the interests of the Church that they should be absent two or three Sabbaths in the course of the year, on this duty." *Jour. Dio. Me. 1821; 3 Gospel Advocate, (1823) 130.*

Immediately after the Convention of the Eastern Diocese at Portsmouth, N. H., Sept. 25th, 1822, Bishop Griswold visited Maine. October 2d, he was present at the third annual Convention at Portland, preached, confirmed and administered the Sacrament of the Lord's Supper. The business transacted at this meeting, as far as appears from the Journal, was mostly of a routine character. *Jour. Dio. Me. 1822; 3 Gos. Advo. (1823) 131.*

September 6th, 1823, a special Convention was held at Portland. The Rev. Gideon W. Olney, Robert H. Gardiner, Esq., and Dr. John Merrill were appointed Delegates to the Diocesan Convention at Windsor, Vermont, on the last Wednesday of the same month. *Jour. Dio. Me. 1823, (special.)*

The fourth annual Convention of the Diocese of Maine was holden at Gardiner, October 8th, 1823. Prayers having been offered by the Rev. Petrus S. Ten Broeck, the Rev. Gideon W. Olney was chosen President and Dr. John Merrill, Secretary. Robert H. Gardiner, Esq., and John Merrill, M. D. were chosen delegates to the next Diocesan Convention. The Convention then voted to organize a Missionary Society to be called "the Protestant Episcopal Missionary Society of Maine." Robert H. Gardiner was appointed to prepare a code of by-laws for the government of the Society. The report of Mr. Gardiner, subsequently presented, was adopted by the Convention. The Rev. Gideon W. Olney was elected President, the Rev. Petrus S. Ten Broeck, Corresponding Secretary, Benjamin Hale, Esq., Recording Secretary, Robert H. Gardiner, Esq., Treasurer, and John Merrill, Sanford Kingsbury and Stephen Waite, Directors. And it was recommended, by a vote of the Convention, that a collection should be made at Christmas in aid of the funds of the Missionary Society. *Jour. Dio. Me. 1823.*

An adjourned meeting of the Convention of Maine was held at Brunswick, August 28th, 1828. The Rev. Petrus S. Ten Broeck, the Rev. Thomas S. W. Mott, the Rev. Lot Jones, the Rev. Samuel Fuller, jr., the Rev. Norris M. Jones, Simon Greenleaf, Samuel Coleman, Silas Titcomb, Daniel Harwood, Samuel Cutler, Robert H. Gardiner, George Evans and John A. Blake, were present.

The Rev. Mr. Ten Broeck was chosen President and Samuel Cutler, Secretary pro tem. Having done some routine business, the Convention voted, "That it is expedient to form a State Sunday School Union, auxiliary to the General Sunday School Union of the Protestant Episcopal Church." The Rev. Samuel Fuller, Jr., the

Rev. Thomas S. W. Mott and Robert H. Gardiner, Esq., were appointed to draft a Constitution, which, being reported, was adopted. The following gentlemen were elected officers of the Union: The Rt. Rev. the Bishop, President, the Rev. Petrus S. Ten Broeck, Vice President, Mr. Patrick H. Greenleaf, Secretary, Simon Greenleaf, Treasurer, Robert H. Gardiner, Esq., the Rev. Thomas S. W. Mott, and John F. Scammon, Esq., Executive Committee.

On motion of Robert H. Gardiner, Esq., the following resolution was adopted: "Resolved, That the Convention deem it expedient that a Committee be appointed by the next General Convention, to revise the Tables of Holy Scriptures to be read at Morning and Evening Prayer throughout the year, and to report to the succeeding General Convention such alterations as they may judge expedient."

"Voted, That the Secretary of the Convention be instructed to communicate the above resolve to the Secretary of the General Convention, through the Delegates from this State."

"Voted, That it is inexpedient that the alterations in the Liturgy, proposed in the last General Convention, be carried into effect."

The Rev. Petrus S. Ten Broeck, the Rev. Lot Jones, the Rev. Thomas S. W. Mott, the Rev. Norris M. Jones, Robert H. Gardiner, Esq., Isaac Emery, Esq., Simon Greenleaf, Esq., and John Merrill, M. D., were chosen Deputies to the General Convention. The Rev. Norris M. Jones was the only one of the above named gentlemen, who attended the General Convention in August, 1829. *Jour. Dio. Me. 1828, 1829.*

From year to year, the meager Journals report little more than routine business. The various offices of the Diocese are held mostly by the same gentlemen. But a

spirit of devotion and hope pervades them, and they show some increase of the Church.

June 12th, 1833, the annual Convention met in Portland. Bishop Griswold was present, and the following Clergymen and Laymen: The Rev. George T. Chapman, S. T. D., Rector of St. Paul's Church, Portland, the Rev. Joel Clap, Rector of Christ Church, Gardiner, the Rev. Joseph Muenseher, Rector of Trinity Church, Saco, the Rev. Petrus S. Ten Broeck, Minister of Immanuel Church, Westbrook, the Rev. Timothy Hilliard, residing at Gorham, the Rev. Gideon W. Olney, residing at Scarborough; Daniel Chamberlain, John Hull, John Merrill and M. P. Sawyer from St. Paul's Church, Portland; William Frost, William S. Gookin, Thomas G. Odiorne, Charles F. Mixer and Phineas Pratt from Trinity Church, Saco; Robert H. Gardiner from Christ Church, Gardiner, and Luke Whitney, Noah Nason, Daniel T. Pierce and Simon Gilman from Immanuel Church, Westbrook.

The Convention being duly organized, Immanuel Church, Westbrook, was admitted into union with the Diocese. This parish was organized and served by the Rev. Mr. Ten Broeck. After his removal to New Hampshire in 1836, it declined and ceased to exist.

Either from a fondness of change, or for reasons not now well known, this Convention showed a want of confidence in the Missionary Society of the Diocese. During the ten years of its existence, it had not, indeed, done any great things. Its means were scant. It belonged to a day of small things. In 1833, the number of communicants in the four parishes in the Diocese was only one hundred and sixty. It had, however, done something. In 1827, it appropriated to Trinity Church, Saco, two hundred dollars. Some considerable part of 1828, the Rev. Norris M. Jones was employed in its service, and officiated, with good results, in Bangor and other places.

Having done some ordinary business, the Convention voted that the Rev. Gideon W. Olney, the Rev. Joel Clap and Daniel Chamberlain, Esq., should be a Committee "to take into consideration the expediency of merging the concerns of the Protestant Episcopal Missionary Society of Maine with the proceedings of the Convention; to consult with the Missionary Society, and to report to the Convention." This Committee reported, "That in their opinion, it would be expedient that all the business now transacted by the Episcopal Missionary Society of this State, be, with the consent of said Society, transferred to a Committee of six, and a Treasurer, to be chosen by ballot by this Convention; and who shall annually render to this Convention an account of all their proceedings." After a long debate the above report was adopted. Of course the Missionary Society consented to the arrangement, and, after fulfilling its existing obligations, transferred what funds it had to the Convention. The Committee elected by the Convention consisted of Robert H. Gardiner, Esq., Treasurer, the Rev. Joseph Muenschel, the Rev. Joel Clap, the Rev. George T. Chapman, S. T. D., the Rev. Gideon W. Olney, Samuel Cutler and Phineas Pratt. *Jour. Dio. Me. 1828, 1833.*

In 1842, the Convention of the Diocese of Maine met at Augusta on the 20th of July. Bishop Griswold, then on his last visitation in Maine, was present. The aspect of the Diocese had, during nine years, changed very much. St. Paul's Church, Portland, had given place to St. Stephen's Church, under the care of the Rev. James Pratt. St. John's Church, Augusta, had been succeeded by St. Mark's Church, in charge of the Rev. Frederick Freeman. The Rev. John West was the minister of St. John's Church, Bangor. Trinity Church, Saco, was vacant. The Rev. William R. Babcock was the Rector of

Christ Church, Gardiner. The Rev. Eleazer A. Greenleaf was the minister of St. Mark's Church, Williamsburgh. Immanuel Church, Westbrook, had ceased to be.

In connection with the opening services of the Convention, the Bishop consecrated St. Mark's Church. St. Mark's Church, Williamsburgh, was admitted into union with the Convention.

A letter from the Convention of the Eastern Diocese, respecting "assistance in the Episcopate," was read in the Convention, and referred to a Committee, consisting of the Rev. John West and the Rev. James Pratt. Subsequently this Committee reported, "That it appears to them inexpedient to propose any action on this subject, at the present time;—and they would take the liberty further to express the opinion, that so long as a kind Providence shall enable our venerable Bishop to discharge his official duties in this State, and until the Bishop himself shall deem it necessary to ask for aid, on account of infirm health, it will be inexpedient to take any action on this subject." This report was unanimously adopted.

The Committee on missions elected by the Convention, after a trial of nine years, not proving quite satisfactory, a new Missionary Society or Board of Missions was organized at this meeting. The Rev. James Pratt was elected Secretary and Robert H. Gardiner, Treasurer. The Rev. Messrs. West, Pratt and Babcock and Messrs. Gardiner and Jenkins were appointed a Committee of the Society to take into consideration the establishing of new Missionary Stations, with power to visit any places in the State, either personally or by delegates, and to report to the Board such stations, as, in their opinion, should be established, and the order in which this ought to be done.

During the year ending July 20th, there had been bap-

tized in the several churches in the Diocese 155, and 105 confirmed. At that time the number of communicants was about 400, and 471 children were connected with the different Sunday Schools. *Jour. Dio. Me. 1842.*

The Eastern Diocese being dissolved by the decease of Bishop Griswold, Feb. 15th, 1843, the Diocese of Maine, at the annual Convention in July 1843, put itself under the pastoral care of the Rev. J. P. K. Henshaw, D. D., then the Bishop elect of the Diocese of Rhode Island. August 11th, 1843, he was consecrated and accepted the care of the Church in Maine.

In 1844, St. Paul's Church, Brunswick, and, in 1847, St. James' Church, Milford, were added to the list of churches in the Diocese. At different dates, missions were established at Wiscasset, Bath, Hallowell, Oldtown, Calais and Eastport.

October 4th, 1847, the Diocese of Maine, at a special Convention holden in St. Stephen's Church, Portland, elected the Rev. George Burgess, D. D. Bishop. He was consecrated October 31st, 1847, and, April 23d, 1866, he rested from his labors.

In 1847, there were in the Diocese ten Clergymen, seven parishes, five hundred and sixty communicants and six hundred and eighty-eight children in the different Sunday Schools. In 1866, there were nineteen parishes in the State, seventeen clergymen, one thousand, five hundred and ninety-eight communicants and one thousand three hundred and eighty-five Sunday School children.

THE SOCIETY FOR PROPAGATING THE GOSPEL.

CHAPTER II.

- I.—AN ACCOUNT OF THE ORIGIN AND DESIGN OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL—THE CHARTER. II. THE ORGANIZATION OF THE SOCIETY AND ITS EARLY PROCEEDINGS—THE APPOINTMENT OF THE REV. GEORGE KEITH, THE REV. PATRICK GORDON AND THE REV. JOHN TALBOT—THE TRAVELS AND REPORTS OF KEITH AND TALBOT.

In the course of this work frequent references will be made to the Society for the Propagation of the Gospel in Foreign Parts. The obligations of American Churchmen to this Christian organization, and to the Society for promoting Christian Knowledge, are great and manifold. It is deemed proper to give here an account of the origin and early proceedings of the Society for propagating the Gospel. This Society was the growth of time and circumstances. No better means of doing this pleasant duty occurs than to transcribe from the First Volume of Anniversary Sermons on Propagating the Gospel; a large part of a paper written by the Rev. Dean White Kennett, afterwards the Lord Bishop of Peterborough, and published in London in 1706. This paper, indeed, did not, at its first publication, bear his name, but it is well understood that it was written by him. *3 Anderson's Hist. Colo. Ch. 54.*

“The settlement of the *English* in these new parts was for many years so much disturbed and interrupted, that no progress could be made in converting the *Indians*, and hardly any publick Face of Religion could appear within our own Plantations. Indeed after the violent Dissolution of our Church and State at *Home*, there was some Attempt towards the promoting Christianity *Abroad*; there was an *Ordinance* passed in *July* 1649 for the promoting and propagating of the Gospel of Jesus Christ in *New England*, by the erecting a Corporation in perpetual Succession, to be call’d by the Name of the *President and Society* for the Propagation of the Gospel in *New England*. ‘To receive and dispose of Monies in such Manner as ‘shall be best and principally conduce to the Preaching ‘and Propagating the Gospel amongst the Natives, and ‘for the Maintenance of Schools and Nurseries of Learning for the Education of the Children of the Natives; ‘for which Purpose, a general Collection was appointed ‘to be made in and through all the Counties, Cities, ‘Towns and Parishes of *England* and *Wales*, for a charitable Contribution, to be as the Foundation of so Pious and great an Undertaking.’ Some Accounts have been given of the Conversion of the Natives upon this first Project, by those who were immediately concerned in it. After the happy Restoration of Monarchy and the Church of *England*, there was a new Spirit given to these good Designs; and King *Charles II.* in the 4th year of his Reign 1661, was graciously pleased to Incorporate several Persons into one Society or Company, for the Propagation of the Gospel in *New England* and the Parts adjacent in *America*, by an express Charter, importing, That by the Pains and Industry of certain *English* Ministers of the Gospel, and others residing in, or near the Colonies and Plantations in *New England*, who have attained to speak the Language of the Heathen Natives in those Parts, and have by their Teaching

and Instructions brought over many of them from the Powers of Darkness and the Kingdom of Satan, to the Knowledge of the true and only God, and to an owning and professing the protestant Religion, by which a large Door of Hope is opened for the glorifying of the Name of Jesus Christ, and the further Enlargement of his Church—And it is now fit, that some due and competent Provision be made to lay a Foundation for the educating, clothing, civilizing and instructing the poor Natives, and also for the Support and Maintenance of such Ministers of the Gospel, School-masters, and other Instruments, as have been, are, or shall be set apart and employed for the carrying on so pious and Christian a Work—And therefore, being resolved not only to seek the outward Welfare and Prosperity of those Colonies, but more especially to endeavour the good and Salvation of their immortal Souls, and the publishing the most glorious Gospel of Christ among them—and to encourage our loving Subjects in their intended Charity by sufficient Authority and Patronage from Us. We of our Princely Piety, and for the further Propagation of the Gospel of Jesus Christ among the Heathen Natives, do ordain, constitute, and declare by these presents, that there be, and for ever shall be, within this our Kingdom of England, a Society or Company for the Propagation of the Gospel in New England, and the parts adjacent in America—to be one Body Corporate und Politique, to have continuance for ever for them and their Successors,—with Power to employ Goods, Chattels, Money and Stock of the said Company for the Promoting and Propagating the Gospel of Christ unto and amongst the Heathen Natives, in or near New England, and the Parts adjacent in America ; and also for Nourishing, Teaching, and Instructing the said Heathen Natives and their Children, not only in the Principles and Knowledge of true Religion, and in Morality, and the Knowledge of the English Tongue, and in other liberal Arts and Sciences, but for the Educating and placing them or their Children, in some trade, Mystery, or lawful Calling.” 1 Anniversary Sermons, (1706,) 3-6.

“It must be acknowledged, that it was the unhappiness of *New-England* and the *adjoining Parts*, to be first planted and inhabited by Persons who were generally disaffected to the Church by Law established in *England*, and had many of them taken Refuge or Retirement in those Parts, on Account of their Suffering for Nonconformity here at home. So that they fell there generally into independent Congregations: and there was no Face of the Church of *England* till about the year 1679, when upon questioning the Charter of that Country, the Lord Bishop of *London*, upon an Address from several of the inhabitants of *Boston*, did prevail with his Majesty, that a Church should be allowed in that Town, for the Exercise of Religion according to the Church of *England*; towards the Maintenance of which, his late Majesty King *William* was pleased to settle an Annual Bounty of one hundred Pounds a Year, which is still continued, and two Ministers are now supported in it. Several Ways of Separation and Division did so obtain in other of our Colonies and Plantations, that this made it more necessary to think of providing for a regular and orthodox Minister to be sent and settled amongst them; to remove those Prejudices, under which the People generally laboured, and to promote, as much as possible, an Agreement in Faith and Worship, in order to the recommending our holy Religion to Unbelievers.”

An Order of King and Council is said to have been made to commit unto the Bishop of *London*, for the time being, the Care and Pastoral Charge of sending over Ministers into our Foreign Plantations, and having the Jurisdiction of them. But when the present Lord Bishop of *London* was advanc'd to that See in 1675, his Lordship found this Title so defective, that little or no good had come of it. For it being left to such as were concern'd in those Parts to provide for the transporting of such

Ministers as should be appointed or allowed by the Bishop; there was so little done, that when his Lordship enquired how the several Colonies were provided, he found there were scarce four Ministers of the Church of *England* in all that vast tract of *America*, and not above one or two of them at most, regularly sent over. To supply this sad Defect, his Lordship made his proposals to several of those Places to furnish them with Chaplains, and had generally an Encouragement so to do. And for the better effecting of it, his Lordship prevailed with his Majesty King *Charles II.* to allow to each Minister or School-master, that should go over, the sum of twenty Pounds for his Passage, which Royal Bounty hath been ever since continued. And Instructions were given to each Governor to admit none Authoritatively to serve any Cure of Souls, or to teach School, but such only as brought over the Bishop of *London's* License with them: And as a further great Favour, it was order'd, that from that time, every Minister should be one of the Vestry of his respective Parish. Upon this they built Churches generally within all their Parishes in the *Leeward* Islands, and in *Jamaica*. And for the better ordering of them, his Lordship prevailed with the King, to devolve all Ecclesiastical Jurisdiction in those Parts upon him and his Successors, except what concern'd Inductions, Marriages, Probate of Wills, and Administrations, which was continued to the Governours as profitable Branches of their Revenue. And for their better Encouragement, his Lordship procured from his Majesty the Royal Gift of a fair Bible, Common Prayer Book, Books of Homilies, Articles and Cannons, and Tables of Marriage, for each Parish, to the Value of about twelve hundred Pounds. At that time, there was no Church of *England* Minister either in *Pensilvania*, the *Jerseys*, *New-York*, or *New-England*, only the Chaplain to thè Fort at *New-York*.

officiated in those Parts, till a Church (as before mentioned) was opened at *Boston*; and soon after the People of *Road-Island* built a Church to the same Purpose, and Colonel *Fletcher* when Governor of *New-York*, procured the Assembly to set out six Churches, with Allowances from forty to fifty Pounds a Year, for the Maintenance of Ministers." 1 *Anniv. Sermons* (1706) 10-13.

"Under this care of recommending and encouraging fit and worthy Persons, several Divines and other Students offer'd their Service to the Society; and those of them who were found to have the best Characters, and the greatest Abilities, were received, and employed, and supported to their full Satisfaction. Mr. *Patrick Gourdon*, was sent a Missionary to *New-York* with a competent Allowance of Fifty Pounds per Annum, or more if the Society should think fit. Mr. *John Bartow*, to *West-Chester* in the same Province, with Fifty Pound per Annum, and a Benevolence of Thirty Pound. Mr. *Samuel Thomas* to *South-Carolina*, with the yearly Support of Fifty Pound, with Ten Pound to be laid out in Stuffs, for the Use of the wild *Indians* in those Parts of *South-Carolina*, where the said Mr. Thomas was to reside, and twenty Pounds for his further Encouragement, Mr. *John Talbot*, Rector of St. Mary's in *Burlington* in *New-Jersey*, was allowed to be an Itinerant Companion and Assistant to the Reverend Mr. *George Keith*, in his Mission and Travels, with an Allowance of Sixty Pound per Annum. Mr. *John Brook*, was appointed to serve at *Shrewsbury*, *Amboy*, *Elizabeth-Town*, and *Freehold* in *East-Jersey*, and was supported by an Annual Pension of Fifty Pound. Mr. *William Barclay*, the Church of *England* Minister at *Braintree* in *New-England* had an Annual Encouragement of Fifty Pound, and a Gratuity of Twenty-five Pound for present Occasions. Mr. *Henry Nichols* was settled as Minister in *Uplands*, in *Pensilvania*, with an Allowance of Fifty

Pound *per Annum* from the Society. Mr. *Thomas Crawford* at *Dover-Hundred* in the same Province, had a like Annual Allowance of Fifty Pound, and Mr. *Andrew Rudman*, had a Reward given to him for the Supply of *Oxford*, or *Frankfort* in the same County. Mr. *James Honymman* was sent to *Rode-Island*, with the Assistance of Thirty Pound *per Annum*." *1 Anniv. Sermons, (1706) 31-32.*

The last paragraph quoted from the tract of Bishop Kennett embraces some of the early transactions of the Society for the Propagation of the Gospel in Foreign Parts under its enlarged and present Charter. The line of division between the old Corporations and the new one is not duly noted. The Charter of Charles, the second, granted in 1661, in substance a renewal of that of 1649, under which the foreign missionary work of the Church of England had been hitherto done, was manifestly defective and too narrow for the good desires and designs of many great and Christian men. In their time, both corporations had been useful. Eliot received from them the means of printing the Bible in the Indian language, and many others, in the American Colonies, were aided by them in good works. The officers of them were eminent persons. Judge Steele was the first President of the Society of 1649, and the Hon. Robert Boyle, through whose exertions the revival of it, with some increase of powers, was effected in the Charter of 1661, was appointed its first President. *Humphreys, 6 ; 2 Anderson's Hist. Colo. Ch. 205-209,*

When regard was had to the moral wants of the Colonies, as well as of the natives, a missionary organization of larger capacity and scope was deemed necessary. The subject had been considered in the Convocation. A Committee of the Lower House was appointed, March 13th, 1700, to prepare a project for the renewal and en-

largement of the Charter of the old Society. But being informed of the energetic measures taken by the Rev. Dr. Bray and others to do the same thing, the Committee desisted from their efforts. The application to King William, the third, was made by Archbishop Tenison, Bishop Compton and the Rev. Dr. Bray. It was favorably received. Having been well considered and passed through the usual forms, the Charter of the Society for the Propagation of the Gospel in Foreign Parts was duly signed and sealed on the 16th of June 1701. June 27th of the same year, the first meeting of the incorporated Society was held at Lambeth Palace and the proper officers chosen. Archbishop Tenison was appointed the President, John Chamberlain, Secretary, and Mr. William Melmouth and Mr. John Hodges, Treasurers. *Anderson's Hist. Colo. Ch.*, 574, 575 ; *Hawkins*, 21.

“ At following Meetings, they made diverse Rules and Orders for their more regular Proceedings in the Administration of their Trust, and subscribed among themselves near 200 Pounds, for defraying the Charges of passing the Charter, making the common Seal, and other necessary expenses. They also ordered 500 Copies of the Charter to be printed forthwith, and destributed among the Members, to be shewed by them to all proper Persons, the farther to notify the Design they were engaged in, and to invite more Persons of Ability and Piety to assist in carrying it on.”

“ This Step was but an' Opening of the Matter to the Publick: the Society were diligent to consider of farther and more effectual Ways and Means, to obtain Subscriptions and Contributions, sufficient to enable them to bear the Expence of sending many Missionaries abroad. They immediately agreed that the best Argument to Mankind was example, and the most effectual Means to engage others to contribute, was to lead the Way

themselves, by subscribing towards the Support of the Work. Accordingly Archbishop *Tenison*, the President, the Vice-Presidents, all the Bishops and Members then present, did subscribe a Yearly Sum to be paid to the Treasurer of the Society for the Publick Uses, according to a Form of Subscription drawn up for that purpose. Having now made this Advance themselves, they gave out Deputations under their common Seal, to several of their Members, and other Persons of Figure and Interest in the Counties of *England* and *Wales*; signifying their being constituted and appointed by the Corporation to take Subscriptions, and to receive all Sums of Money which should be subscribed or advanced for the Purposes mentioned in the Charter. And here it is to be gratefully acknowledged, that several worthy Persons, did with a Publick Spirit, take these Deputations, to help on with a Work so truly for the National Interest, and the Honour of common Christianity; and did by their Example and Instances, so influence several well-disposed Persons, that considerable Remittances of Benefactions to the Corporation were soon made, which enabled them to enter on the Work with Success. *Humphreys, 14-16.*

THE CHARTER.

“WILLIAM the Third, by the Grace of GOD, of ENGLAND, SCOTLAND, FRANCE, and IRELAND, King, Defender of the Faith, etc. To all Christian People to whom these Presents shall come, Greeting.

I. Whereas We are credibly Informed, That in many of Our Plantations, Colonies and Factories beyond the Seas, belonging to Our Kingdom of *England*, the Provision for Ministers is very mean, and many others of our said Plantations, Colonies and Factories, are wholly Destitute and Unprovided of a Maintenance for Minis-

ters, and the Publick Worship of God; and for lack of Support and Maintenance for such, many of our Loving Subjects do want the Administration God's Word and Sacraments, and seem to be abandoned to Atheism and Infidelity; and also for want of Learned and Orthodox Ministers to instruct our said Loving Subjects in the Principles of True Religion, divers Romish Priests and Jesuits are the more encouraged to pervert and draw over Our said Loving Subjects to Popish Superstition and Idolatry.

II. And whereas we think it our Duty, as much as in Us lies, to promote the Glory of God, by the Instruction of Our People in the Christian Religion: and that it will be highly conducive for accomplishing those Ends, that a sufficient Maintenance be provided for an Orthodox Clergy to live amongst them, and that such other Provision be made as may be necessary for the Propagation of the Gospel in those Parts.

III. And whereas we have been well assured, That if We would be graciously pleased to erect and settle a Corporation for the receiving, managing and disposing of the Charity of Our loving Subjects, divers Persons would be Induced to extend their Charity to the Uses and Purposes aforesaid.

IV. Know ye therefore, That We have, for the Considerations aforesaid, and for the better and more orderly carrying on the said Charitable Purposes, of Our special Grace, certain Knowledge, and mere Motion, Willed, Ordained, Constituted and Appointed, and by these Presents, for Us, Our Heirs and Successors, Do Will, Ordain, Constitute, Declare and Grant, That the most Reverend Fathers in God, *Thomas* Lord Archbishop of *Canterbury*, and *John* Lord Archbishop of *York*; the Right Reverend Fathers in God, *Henry* Lord Bishop of *London*, *William* Lord Bishop of *Worcester*, Our Lord Al-

moner, *Simon* Lord Bishop of *Ely*, *Thomas* Lord Bishop of *Rochester*, Dean of *Westminster*; and the Lords Archbishops of *Canterbury* and *York*, the Bishops of *London* and *Ely*, the Lord Almoner and Dean of *Westminster* for the time being; *Edward* Lord Bishop of *Gloucester*, *Nicholas* Lord Bishop of *Chester*, *Richard* Lord Bishop of *Bath* and *Wells*, *Humphrey* Lord Bishop of *Bangor*, *John Montague* Doctor of Divinity, Clerk of our Closet, *William Sherlock* Doctor of Divinity, Dean of *St Paul's*, *William Stanley* Doctor of Divinity, Arch-Deacon of *London* and the Clerk of the Closet, of Us, Our Heirs and Successors; the Dean of *St Paul's* and Arch-Deacon of *London* for the time being; the two *Regius* and two *Margaret* Professors of Divinity of both Our Universities, for the time being; *Thomas* Earl of *Thanet*, *Thomas* Lord Viscount *Weymouth*, *Francis* Lord *Guilford*, *William* Lord *Digby*, Sir *Thomas Cookes* of *Bently*, Sir *Richard Bulkley*, Sir *John Philipps*, and *Arthur Owen*, Baronets; Sir *Humphry Mackworth*, Sir *William Prichard*, Sir *William Russell*, Sir *Edmund Turner*, Sir *William Hustler*, Sir *John Chardin*, and Sir *Richard Blackmore*, Kts., *John Hook* Esq; Serjeant at Law, *George Hooper* Doctor of Divinity, Dean of *Canterbury*, *George Booth* Doctor of Divinity, Arch-Deacon of *Durham*, Sir *George Wheeler*, Prebendary of *Durham*, *William Beveridge* Doctor of Divinity, Arch-Deacon of *Colchester*, Sir *William Dawes* Baronet, *Thomas Manningham*, *Edward Gee*, *Thomas Lynford*, *Nathaniel Resbury*, *Offspring Blackhall*, *George Stanhope*, *William Hayley*, and *Richard Willis*, Doctors of Divinity, and Our Chaplains in Ordinary; *John Mapletoft*, *Zacheus Isham*, *John Davis*, *William Lancaster*, *Humphrey Hodey*, *Richard Lucas*, *John Evans*, *Thomas Bray*, *John Gascarth*, *White Kennett*, *Lilly Butler*, *Josiah Woodward*, Doctors of Divinity; *Gideon Harvey*, and *Frederick Slare*, Doctors of Physick; *Rowland Cotton*,

Thomas Jervois, Maynard Colchester, James Vernon, Junior, Joseph Neal, Grey Nevil, Thomas Clerk, Peter King, — Rock, John Comins, William Melmouth, Tho. Bromfield, John Reynolds, Dutton Seaman, Whitlock Blustrode, Samuel Brewster, John Chamberlain, Richard King, and Daniel Nicoll, Esqs; Benjamin Lawdell, John Trimmer, Charles Toriano, and John Hodges, Merchants; William Fleetwood, William Whitefield, and Samuel Bradford, Masters of Arts, and Our Chaplains in Ordinary; Tho. Little, Batchelor in Divinity; Tho. Staino, Henry Altham, William Lloyd, Henry Shute, Tho. Frank, and William Mechen, Clerks and their Successors; to be Elected in manner as hereafter directed, be, and shall forever hereafter be, and by Virtue of these Presents, shall be one Body Politick and Corporate, in Deed, and in Name, by the Name of The Society for the Propagation of the Gospel in Foreign Parts: And them and their Successors by the same name, We do by these Presents, for Us, Our Heirs and Successors, really and fully Make, Ordain, Constitute and Declare One Body Politick and Corporate in Deed and in Name.

V. And that by the same Name, they and their Successors shall and may have perpetual Succession.

VI. And that they and their Successors, by that Name, shall and may, forever hereafter, be Persons Able and Capable in the Law to Purchase, Have, Take, Receive, and Enjoy to them and their Successors, Manors, Messuages, Lands, Tenements, Rents, Advowsons, Liberties, Privileges, Jurisdictions, Franchises, and other Hereditaments whatsoever, of whatsoever Nature, Kind and Quality they be, in Fee and in Perpetuity, not exceeding the yearly Value of Two Thousand Pounds, beyond Reprizals; and also Estates for Lives and for Years, and all manner of Goods, Chattels, and Things whatsoever, of what Name, Nature, Quality, or Value soever they be, for the better Support and Maintenance of an

Orthodox Clergy in Foreign Parts, and other the Uses aforesaid; and to Give, Grant, Lett and Demise the said Manors, Messuages, Lands, Tenements, Hereditaments, Goods, Chattels, and things whatsoever aforesaid, by Lease or Leases, for Term of Years, in Possession at the time of Granting thereof, and not in Reversion, not exceeding the Term of One and thirty Years, from the time of Granting thereof; on which, in Case no Fine be taken, shall be Reserved the full Value; and in Case a Fine be taken, shall be Reserved at least a Moiety of the full Value, that the same shall reasonably and *Bona fide* be worth at the time of such Demise.

VII. And that by the Name aforesaid, they shall, and may be able to Plead and be Impleaded, Answer and be Answered unto, Defend and be Defended, in all Courts and Places whatsoever, and before whatsoever Judges, Justices, or other Officers, of Us, Our Heirs and Successors, in all and singular Actions, Plaints, Pleas, Matters and Demands, of what Kind, Nature or Quality soever they be: And to Act and do all other Matters and Things, in as ample Manner and Form as any other Our Leige Subjects of this Our Realm of *England*, being Persons able and capable in the Law, or any other Body Corporate or Politick within this our Realm of *England*, can, or may have, purchase, receive, possess, take, enjoy, grant, set, let, demise, Plead and be Impleaded, answer and be answered unto, defend and be defended, do, permit, and execute.

VIII. And that the said Society for ever hereafter, shall and may have a common Seal, to serve for the Causes and Business of them and their Successors: And that it shall and may be lawful for them and their Successors to change, break, alter, and make New the said Seal from time to time, and at their Pleasure, as they shall think best.

IX. And for the better Execution of the Purposes aforesaid, We do give and grant to the said *Society for the Propagation of the Gospel in Foreign Parts*, and their Successors, That they and their Successors for ever, shall, upon the third *Friday* in *February* yearly, meet at some convenient Place, to be appointed by the said Society, or the Major part of them, who shall be present at any General Meeting, between the hours of Eight and Twelve in the Morning; and that they, or the Major part of such of them that shall then be present, shall chuse one President, one or more Vice-President or Vice-Presidents, one or more Treasurer or Treasurers, two or more Auditors, one Secretary, and such other Officers, Ministers and Servants, as shall be thought convenient to serve in the said Offices for the Year ensuing: And that the said President, and Vice-Presidents, and all Officers then elected, shall, before they act in their respective Offices, take an Oath, to be to them Administered by the President, or in his Absence, by one of the Vice-Presidents of the Year precedeing, who are hereby Authorized to Administer the same, for the Faithful and due Execution of their respective Offices and Places during the said Year.

X. And Our further Will and Pleasure is, That the first President of said Society, shall be *Thomas*, by Divine Providence, Lord Arch-bishop of *Canterbury*, Primate and Metropolitan of all *England*: And that the said President shall, within Thirty Days after the passing of this Charter, cause Summons to be Issued to the several Members of the said Society herein particularly mentioned, to meet at such Time and Place as he shall appoint: And that they, or a major part of such of them as shall then be present, shall proceed to the Election of one or more Vice-President or Vice-Presidents, one or more Treasurer or Treasurers, two or more Auditors, one Secretary, and such other Officers, Ministers and

Servants, as to them shall seem meet ; which said officers, from the time of their Election into their respective offices, shall continue therein until the third *Friday* in *February*, which shall be in the Year of our Lord, One Thousand Seven Hundred and One, and from thenceforwards until others shall be chosen into their Places in manner aforesaid.

XI. And that if it should happen, that any of the Persons at any time chosen into any of the said Offices shall die, or on any account be removed from such Office at any time between the said yearly Days of Election, that in such Case it shall be lawful for the surviving and continuing President, or any one of the Vice-Presidents, to Issue Summons to the several Members of the Body Corporate, to meet at the usual Place of the Annual Meeting of the said Society, at such Time as shall be specified in the said Summons ; and that such Members of the said Body Corporate who shall meet upon such Summons, or the Major part of them, shall and may choose an Officer or Officers into the room or place of such Person or Persons, so Dead or Removed, as to them shall seem meet.

XII. And We do further Grant unto the said *Society for the Propagation of the Gospel in Foreign Parts*, and their Successors, that they and their Successors shall and may, on the third *Friday* in every Month yearly, for ever hereafter, and oftener, if occasion requires, meet at some convenient place to be appointed for that purpose, to transact the Business of the said Society ; and shall and may at any Meeting on such third *Friday* in the Month, Elect such Persons to be Members of the said Corporation, as they or the major part of them then present, shall think beneficial to the Charitable Designs of the said Corporation.

XIII. And Our Will and Pleasure is, That no Act done in any Assembly of the said Society, shall be effect-

nal and Valid, unless the President, or some one of the Vice-Presidents, and seven other Members of the said Company at the least be present, and the Major part of them consenting thereunto.

XIV. And We further Will and by these Presents for Us, Our Heirs and Successors, do Ordain and Grant unto the said *Society for the Propagation of the Gospel in Foreign Parts*, and their Successors, That they, or their Successors, or the Major part of them who shall be present at the first and second Meeting of the said Society, or at any Meeting on the third *Friday* in the Months of *November, February, May, and August*, yearly for ever, and at no other Meetings of the said Society, shall, and may consult, determine, constitute, ordain, and make any Constitutions, Laws, Ordinances and Statutes whatsoever; as also to Execute Leases for Years, as aforesaid, which to them, or the Major part of them then present, shall seem reasonable, profitable, or requisite, for, touching or concerning the Good Estate, Rule, Order and Government of the said Corporation, and the more effectual promoting the said Charitable Design: All which Laws, Ordinances and Constitutions, so to be made, Ordained and Established, as aforesaid, We Will, Command and Ordain by these Presents, for Us, Our Heirs and Successors, to be from time to time, and at all times hereafter, kept and performed in all things, as the same ought to be, on the Penalties and Amerciaments in the same to be imposed and limited, so as the same Laws, Constitutions, Ordinances, Penalties, Amerciaments, be reasonable, and not repugnant or contrary to the Laws and Statutes of this Our Realm of *England*.

XV. And We do likewise Grant unto the said *Society for the Propagation of the Gospel in Foreign Parts*, and their Successors, that they and their Successors, or the Major part of such of them as shall be present at any meeting

of the said Society, shall have Power from time to time, and at all times hereafter, to depute such Persons as they shall think fit to take Subscriptions, and to gather and collect such Monies as shall be by any Person or Persons contributed for the purposes aforesaid.

XVI. And shall and may remove and displace such Deputies as often as they shall see cause so to do, and to cause publick Notification to be made of this Charter, and the Powers thereby granted in such manner as they shall think most conducive to the furtherance of the said Charity.

XVII. And Our further Will and Pleasure is, That the said Society shall yearly and every Year, give an Account in Writing to Our Lord Chancellour, or Lord Keeper of the Great Seal of *England* for the time being, the Lord Chief Justice of the King's Bench, and the Lord Chief Justice of the Common Pleas, or any two of them, of the several Sum or Sums of Money by them received and laid out by Virtue of these Presents, or any Authority hereby given, and of the Management and Disposition of the Revenues and Charities aforesaid.

And Lastly, Our Pleasure is That these Our Letters Patents, or the Inrolment thereof, shall be good, firm, valid, and effectual in the Law, according to Our Royal Intentions herein before declared. In Witness whereof, We have caused these Our Letters to be made Patents. Witness Our Self at *Westminster* the Sixteenth Day of *June*, in the Thirteenth Year of Our Reign.

Per Breve de Privato Sigillo,

Cocks."

Humphreys' xv-xxxi.

II.

Being duly organized and having digested and adopted proper rules for the transaction of business, and for the

appointment and government of missionaries, the first great care of the Society was to know the condition of the Colonies and find suitable men to send into them. In these respects the course of the Society was deliberate and wise.

At the time of the formation of this Society, according to a report of Governor Dudley, there were in the Province of Maine about three thousand people, and no congregation of the Church of England. Many settlers had been driven away by the Indian war. In Massachusetts, there were about seventy thousand people, supplied with Congregationalist ministers and schools. There was one Episcopal Church in Boston. The Rev. Samuel Myles was the Rector and the Rev. Christopher Bridge Assistant Minister. Six hundred persons frequented Divine Service and one hundred and twenty the Holy Communion. In New Hampshire, there was a population of about three thousand, generally supplied with Congregationalist ministers. The Church in Portsmouth had been long closed and turned to unhallowed uses. In what now Constitutes Rhode Island, there were about ten thousand people. There was an Episcopal Church at Newport. The Rev. Mr. Lockyer was the minister. About a hundred and fifty people attended the Services and thirty the Communion. *Hawkins, 24; Humphreys, 42.*

There were in various towns many people attached to the Church of England who would gladly have received its ministrations. Falmouth, Portsmouth, Salem, Marblehead, Braintree, the Narragansett, Providence, Swansey, Little Compton and Tiverton may be mentioned. *Coll. P. E. Hist. So. xvii.*

Very soon after its organization, in order to gain definite information respecting America and to propagate the Gospel, the Society appointed early in 1702, the Rev. George Keith and the Rev. Patrick Gordon to travel

through the different colonies. In some respects the choice of the Society was peculiar. It appears in the event to have been judicious.

George Keith was born in Aberdeen, Scotland, in 1638. He was educated at the University in that city. After receiving the degree of M. A., he left the Kirk and joined the Society of Friends, and was valiant in the defense of their doctrines and practices. Mr. Keith came to this country about 1682. He settled in Monmouth, N. J. During some part of the time of his residence in that place, he held the office of Surveyor General of the Province. In 1689, he removed to Philadelphia and took charge of the Friends' Public School in that city. Here, on account of his ability and learning, he became noted as a preacher and writer. Being dissatisfied with some of the doctrines of the Quakers, he became the founder and leader of the Keithite sect. In 1692, he was condemned by the meeting of Friends in Philadelphia. This sentence was approved at the General Meeting at Burlington, N. J., and by the Yearly Meeting in London in 1694. He returned to England during that year. Soon after this time, he conformed to the Church of England. In 1700, he was admitted into Holy Orders. Owing to his knowledge of the condition and wants of the American Colonies, Mr. Keith was an efficient supporter of the Rev. Dr. Bray, and did much to aid the Society for the Promotion of Christian Knowledge in its beneficent designs and works. April 24th 1702, the Rev. Mr. Keith and the Rev. Patrick Gordon, missionary to New York, or Long Island, who was to act to some extent as an assistant, embarked on board the ship *Centurion* for Boston. Colonel Dudley, Governor of New England and Colonel Morris, Governor of New Jersey were passengers in the same ship. The Rev. John Talbot was the Chaplain of the ship. June 11th, 1702, the *Centurion* arrived

at Boston. The next day Mr. Keith wrote to Mr. Chamberlain, the Secretary of the Society, informing him of their safe arrival and requesting that Mr. Talbot, who had become interested in the mission, might be appointed as his associate and assistant. Being supported in this request by Mr. Gordon and others, the Society appointed Mr. Talbot, September 18th, 1702, with a salary of £60. The Rev. Mr. Gordon, a man of ability and ardent piety, soon after sickened and died. Mr. Keith and Talbot entered at once upon their appointed work.

Some portions of the Journal of Mr. Keith, published in London in 1706, as affording information respecting the religious condition of New England at that time, may be here appropriate. His long and dreary disputes in Quaker Meetings show great readiness and ability, but at the present time possess little interest.

“At my Arrival the Reverend Mr. *Samuel Miles*, and the Reverend Mr. *Christopher Bridge*, both Ministers of the Church of *England* Congregation at *Boston*, did kindly receive me and the *two ministers* in company with me, and lodg’d, and were kindly entertained in their Houses, during our abode at *Boston*.”

“*June 14, 1702, being Sunday*, at the request of the above named Ministers of the Church of *England*, I Preached in the Queen’s Chappel at *Boston*, on *Eph. 2. 20, 21, 22*, where was a large Auditory, not only of Church People, but of many others.”

“Soon after, at the request of the Ministers and Vestry, and others of the Auditory, my Sermon was Printed at *Boston*. It contained in it, towards the conclusion, Six plain brief Rules, which I told my Auditory did well agree to the Holy Scriptures, and they being well observed and put in Practice, would bring all to the Church of *England* who dissented from her.”

“This did greatly Alarm the Independent Preachers

at *Boston*. Whereupon Mr. *Increase Mather*, one of the chief of them, was set on Work to Print against my Sermon, as accordingly he did, and Published a small Treatise against the said six Rules, wherein he laboured to prove them all false and contrary to Scripture, but did not say any thing against the Body of my Sermon. And not long after, I Printed a Treatise in Vindication of these Six Rules, in answer to his, wherein I shewed the invalidity of his objections against them. This I had Printed at *New York*, the Printer at *Boston*, not daring to Print it, lest he should give offence to the Independent Preachers there. After it was Printed, the printed Copies of it were sent to *Boston*, and dispersed both over *New England* and the other parts of *North America*."

"*June 21, Sunday*. I preached a Sermon at the Queen's Chappel, on *Rom. 10. 6, 7, 8, 9.*"

"*June 28, Sunday*. The Reverend Mr. *John Talbot*, who had been Chaplain in the *Centurion*, Preached there."

"By the advice of my good Friends at *Boston*, and especially of Colonel *Joseph Dudley*, Governour of *Boston Colony*, I chose the abovenamed Mr. *John Talbot* to be my Assistant and Associate in my Missionary Travels and Services, he having freely and kindly offered himself, and whom I freely and kindly received, and with the first occasion I wrote to the Society, praying them, to allow him to be my Fellow-Companion and Associate in Travels, etc., which they accordingly did, and indeed Divine Providence did well order it, for he proved a very loving and faithful Associate to me, and was very helpful to me in all respect, and was well approved and esteemed every where, both with respect to his Preaching and Living, in the several places where we Travelled."

"*July 1, Wednesday*. I went from *Boston* to *Cambridge* in *New-England*, accompanied with my associate Mr. *Talbot*, and Mr. *Bridge* abovenamed, and was present at the

Commencement, which was that very day: and having heard Mr. *Samuel Willard*, President of the College, at the said Commencement maintain some Assertions that seemed to me very unsound, the next day I writ a Letter to him in *Latin*, shewing my great dislike of those his assertions, and after some days I sent it to him; after this, at the request of some there, I put it into *English*, and had it Printed at *New York*, and dispersed into many other places of *America*, as well as of *New England*."

"The Assertions abovenamed of the said Mr. *Samuel Willard*, that seemed to me very unsound, were these: I. That the Fall of *Adam*, by virtue of God's Decree, was necessary. II. That every free act of a Reasonable Creature is determined by God, so that whatsoever the Reasonable Creature acteth freely, it acteth the same necessarily."

"Not long after my Letter to him was published and dispersed, he Printed a reply to it, in a small Treatise containing about four Sheets, where notwithstanding his many shufflings, and seeming to disown the charge, he very roundly and plainly not only asserts all that I had charged on him, but much more, as appears from his express Words, Page 50 of the said Reply, *where he saith Nor shall I part with my opinion? viz. that the Origine and Cause of the necessity of the first Sin is more to be derived from God, than from Man himself. Nay further, (saith he) that the whole course of the futurity of it is owing to the divine Decree, though still the whole sin and blame of it is due to Adam, for that in the accomplishing of his Apostacy, he abused his own free Will, and Voluntarily transgressed the Command.*"

"After some time that his Reply to my Letter was Printed, I published in Print an answer to his Reply, my answer contains about six Sheets. My Endeavours in these matters, by the Blessing of God, had a good effect in quieting the Minds of many People in these parts, and

bringing them over to the Church, in *East-Jersey*, especially at *Elizabeth Town* there."

"*July 5, Sunday.* I preached again at the Queen's Chappel in *Boston* upon *Rev. 3. 20.*"

"*July 8, July 9, Thursday.* I went from *Boston* to *Linn*, accompanied with Mr. *Talbot*, and the next day, being the Quaker's Meeting day, we visited their Meeting there, having first called at a Quaker's House, who was of my former acquaintance. Mr. *Shepherd* the Minister of *Linn* did also accompany us, but the Quakers, though many of them had been formerly Members of his Church, were abusive to him, as they were unto us. After some time of silence, I stood up and began to speak, but they did so interrupt with their Noise and Clamour against me, that I could not proceed, though I much entreated them to hear me: So I sat down and heard their Speakers one after another utter abundance of falsehoods and impertinences and gross perversions of many Texts of the Holy Scripture. After their Speakers had done, they hasted to be gone: I desired them to stay, and I would shew them that they had spoke many falsehoods, and perverted many places of Scripture, but they would not stay to hear. But many of the People staid, some of them Quakers, and others who were not Quakers but disaffected to the Quakers' Principles."

"*July 10.* We came to *Hampton*, and were very kindly entertained there. *Hampton* is distant N. Eastward from *Boston* 50 Miles."

"*July 12, Sunday.* Mr. *Talbot* Preached at *Hampton* in the forenoon, and I Preach'd there in the Afternoon on *Acts 26. 18.*"

"*July 15, Wednesday.* I Preached the Lecture there on the same Text."

"*July 16, Thursday.* We went to the Quaker's Meeting at *Hampton*, accompanied with Mr. *John Cotton* the

Minister of the Parish, and Mr. *Cuslin* the Minister of *Salisbury* Parish, and very many Civil People of both these Parishes came, who were not Quakers, hoping to have heard some fair Dispute betwixt the Quakers and me. At the Quaker Meeting there we heard two Quaker Preachers. The first who spoke was a Ship Carpenter from *Situate*, who spoke about half an hour or more, but very ignorantly, and most grossly perverting several Texts of Scripture.”——“After him the other Quaker Preacher, who came from *Shrewsbury* in *East-Jersey*, began and continued Preaching very long, above two Hours, and did mightily heat himself; he also most ignorantly spoke many things, and grossly perverted and misapplied many Texts of Scripture, to prove the sufficiency of the Light within to Salvation.”——“After he had done, having exceedingly tired and wearied all his Hearers who were not Quakers, I offered to speak, but immediately their Preachers went away in all haste after I began to speak, though I earnestly entreated them to stay; many also of the Quaker hearers went away with them, but some stayed, and all the people who were not Quakers, together with the two *New-England* Ministers abovementioned, did stay, and heard me about the space of an hour resume and refute the heads of the Quaker Preachers’ discourse, and rescue the Texts of Scripture which they had quoted from their gross perversions and misapplications, both as concerning the *Light within*, and the *Holy Sacraments of Baptism and the Lord’s Supper*. But the day being very hot, and the House not large enough to contain the Auditory. we kept the Meeting in an Orchard joining to the House, where we had some shade of trees.”——

“*July* 19, Sunday. Mr. *Talbot* Preached at *Salisbury* in the Forenoon, and I Preached there in the Afternoon, on *Philip*. 2. 13, where we had a great Auditory, and

well affected, as also we had the like at *Hampton*. The occasion of our having so great an Auditory both at *Hampton* and at *Salisbury* was this, as some of them told us, that they had been inform'd concerning us, that *We being Ministers of the Church of England, we would Preach down-right Popery to our Hearers*: But (said they) we came the rather to hear you, to know whether we could hear any Popery Preached by you; but indeed, (said they which were the most Judicious, and most Ancient among them,) *Praised be God we heard no Popish Doctrine Preached by any of you, but good sound Protestant Doctrine, the same which we have heard our Ministers of New England Preach to us, and which to our great comfort we have believed these Forty Years past, and we still continue to believe*. We replied, we were very glad to find that they were of the same Faith with the Church of England, in these great Fundamentals of the Christian Religion."

"*July 23, 1702*. We came to the Quakers' Meeting at *Dover* (by *Piscataway River*) distant from *Boston* North-Eastwards about Seventy Miles, where after some time of silence, we heard their Preacher, who was a Taylor, and lived in the Town of *Dover*: He did not speak long, but exhorted them to keep to the Foundation, and he quoted *St. Paul's Words*, Another Foundation can no Man lay, but that which is laid already, which is *Jesus Christ*. I heard him patiently till he had done; and after he had done, I perceiving, by the sequel of his discourse, that he meant nothing else by *Jesus Christ* being the Foundation, *but the light within them*, and as it is in all Men, according to their common Doctrine. I asked him what he meant by *Jesus Christ* being the Foundation, whether the Light within them only, or the Man *Christ Jesus*, who was, and is, both God and Man without them, and who is also in them as he is God, and is in all Men by his general Presence and Illumination, and is in all

the Faithful by his special Grace and Illumination? But to this he would give no positive answer. But seemed greatly surprized, and as a Man astonished at my plain Question; for I found he had no other notion of *Jesus Christ* being the Foundation, but the Light within, which he called God, and said, God was *Adam's* Teacher the first, and will be the last; all which he applied to the Light within, as it is all Men."————

"*July 25, 1702.* We arrived at *Salem*, and had intended to have visited the Quakers at their Meeting there, the next Day, but we were informed that they had removed their Meeting for that Day from *Salem* to another Place, of which we could have no notice, though we made enquiry."

"*July 28.* In our way from *Salem* to *Boston*, as we stayed some Hours at the Ferry by *Newberry*, I had much discourse with a sober Carpenter who was a Quaker, his Name was *William Clement*. He did readily confess to the Fundamentals of the Christian Faith, concerning our blessed Saviour; but had some dispute with me about Baptism, and by the Discourse I had there with him, seemed to be much convinced that it was his Duty to have his Children Baptized, as he had been himself, in Infancy, and had a Resolution to have it done."

"*August 1.* We returned to *Boston*."

"*August 2, Sunday.* I Preached again at the Queen's Chappel there on *Philip. 2. 13.*"

"*August 3, 1702.* I set out from *Boston* accompanied with the Reverend Mr. *Samuel Myles*, one of the Ministers of the Church of *England* Congregation there, and we arrived at *Newport* in *Rhod-Island* the next day, where we were kindly received. Mr. *Lockyer* the Church of *England* Minister there and diverse others of the Church came from *Newport* and met us at the Ferry, and conducted us to the Town, and place of our Lodging. Mr.

Talbot stayed at *Boston* to officiate in the Church there for Mr. *Myles*, until his return."

"*August 6.* I went to the Quaker's Meeting at *Newport* on *Rhod-Island* accompanied with Mr. *Myles*, Mr. *Lockyer*, and many People belonging to the Church there, some of them being Justices of the Peace, to wit, Mr. *Carr*, and Mr. *Layton*."

"After one of their Preachers had spoke a long time, and came to an end, having perverted many Texts of Scripture, to prove the sufficiency of the Light within, the inward Teacher, without any thing else, their common Subject; and though they do not so frequently say, *without any thing else*, yet they always so mean it, and oft so express it, as they have very much of late both in their Discourses and Books. The two particular Texts of Scripture which he greatly perverted, to prove the Quakers' false Notion of the sufficiency of the Light within all Men to Salvation, without any thing else, were Job 16. 8, and Titus 2. 11. I began to speak, standing up in a Gallery opposite to the Gallery where their Teachers were placed, who were many; having intended in a friendly manner to inform them, how their Speaker had misunderstood and misinterpreted those, and other Texts of Scripture; and I much requested them to hear me without interruption, as I had their Preacher. But I was instantly interrupted by them very rudely, and they were very abusive to me with their ill-Language, calling me Apostate, etc., and they threatened me with being guilty of the breach of the Act of Toleration, by which they said their Meetings were Authorized. I told them I had not broken the Act of Toleration; for neither that Act, nor any Law of *England*, did forbid a Minister of the Church of *England* to speak in their Meetings, if he did not interrupt them, as I did not, nor did I intend so to do. And they who made the interruption were guilty

of the breach of that Act, and not I; though upon good enquiry it will be found, the Quakers have not the benefit of that Act, for want of the Qualifications of their Preachers required by the Act."

"Mr. Myles said I ought to be heard, I being a Missionary into these *American* parts, by the *Society for Propagating the Gospel in Foreign Parts*, sent on purpose to endeavour to reduce the Quakers from their Errors, the which Society hath a Patent from the Crown of England, and not to hear me, nor suffer me to speak, was a Contempt of Supream Authority."————

"After this I applyed my self to their Governour, Col. *Cranston*, who was there present, and frequents their Meetings, but is no professed Quaker; and I said to him, May it please your Honour to command these Men not to interrupt me, but that I may have a Peaceable hearing among such here present who are desirous to hear me, as indeed many such were, not only of the Church People, but of Independents and Anabaptists, as well as diverse of the Quakers, especially of the Younger sort."

—————"The Governour, at this went away, and Civilly said to me, he thought I had done better, to have stayed till they had done. I told him, then they would be gone, as they had served me at *Lynn*, at *Hampton*, and at *Dover*. After the Governour was gone, one of their Speakers, who was the Deputy Governour, and had been formerly their chief Governour, took out of his Pocket a Printed abusive Paper full of Lies, having no Name to it, and began to read it in the Meeting, on purpose to drown my Voice, that I might not be heard. The Title of it was, *One Wonder more, or George Keith the eighth Wonder of the World*, Printed at *London* several Years before. Mr. *Myles* said it was an Infamous Libel, without a Name to it, and it was a shame for such a man as he, being Lieutenant Governour in the Place, to read such an

Infamous Libel against any Man, on purpose vilely to defame him.”———“Immediately after their Prayers, all their Preachers went away, and many of the Quaker Hearers, but many of them also stayed, especially the Younger sort, both Men and Women; and generally all the People who were not Quakers, both those of the Church, and those called Independents and Anabaptists stayed. I told their Preachers, as they were making haste to be gone, it was a shame to them to go away, and leave so many of their Sheep exposed to the *Wolf*, as they affirmed me to be, but I thank God I am none; but by their own Argument, by their so flying and running away, do not they prove themselves not to be true Shepherds, but Hirelings.”

“I had now full liberty without any interruption to speak, perceiving the Auditory generally desirous to hear me. I recollected and resumed most of the heads of their discourse, such as I could remember, and the Texts of Scripture, which they had grossly perverted and misapplied, and refuted their Perversions and Falshoods; and thus I continued some considerable time speaking in their Meeting-House, having a considerable large Auditory, all very attentive. Before I had made an end, diverse of the Quaker Preachers returned, and stood quietly and heard me, but said nothing, neither made they any offer to dispute any matter with me. I was informed by some credible Persons, that the occasion of their Preachers returning to the Meeting, while I was speaking, was, that some Quaker Zealot-Women went to their Preachers, and told them, it would greatly reflect on them, to absent themselves while I was speaking in their Meeting-House, and might expose the Weak Friends to be deceived by me. However after their return, they said nothing, but suffered me to proceed in

speaking as long as I thought fit; and thus our Meeting ended Peaceably.”————

“August 9, 1702, Sunday. I Preached at *Newport* on *Rhod-Island*, my Text was Job, 1. 9, and I had a very numerous Auditory, not only of the People of the Town, but of many that came from other parts of the *Island* with a desire to hear me. I told my Auditory after I had coneluded my Sermon, that I was to have a Publick Meeting the 14th instant at the Colony House in *Newport*, to detect the Quakers’ Errors out of the Printed Books of their Authors, and that I had obtained leave of the chief Governour Collonel *Cranston* to keep the Meeting in that House; and that I was to give notice to the Quaker Preachers to meet me there about the first Hour after Noon, if they thought fit to defend their Principles and Authors.”————

“August 23, Sunday. I Preached at *Narraganset* (that lyes on the Continent, but not far from *Rhod-Island*) at the House of Mr. *Opdyke’s* where I had a considerable Auditory, my Text was *Titus* 2. 11. The People there are very desirous, that a Church of *England* Minister be sent to them.”

“August 27. I Preached at *Little Compton*, alias *Seaconot*, that lyes on the Continent also, not far from the *Island*, at the House of *Henry Head*, where I had a large Auditory; my Text was *Jer.* 31. 33. They are there also very desirous, that a Minister be sent to them. Mr. *Lockyer* went along with me, and read the Prayers at both Places.”

“August 30, 1702, Sunday. Being accompanied with Mr. *Lockyer*, we crossed the Ferry at *Portsmouth* in the Morning, in order to be at *Swansey*, on the Continent, to Preach there, as accordingly I did; Mr. *Lockyer* read the Prayers; there was a large Auditory. My Text was 1.

Thess. 1. 5. They greatly desire a Minister to be sent unto them.”——

September 6, 1702, Sunday. I Preached again at *Newport* on *Rhod-Island*, on *Job.* 12. 36. Mr. *Talbot* also Preached there several times, and commonly wherever we Travelled, the one of us Preached in the Fore-noon on the *Sundays*, and the other in the After-noon, except when the days were short, that there was no Sermon, usual in the Afternoon; and sometimes, for the greater Service in diverse places, one Preached in one part, and one in another, at the same time.”——

“*September 10, 1702.* We come from *Newport* on *Rhod-Island* and crossed the Ferry over to *Narraganset*, and lodged that night at Mr. *Balfures* House, who entertained us very kindly and hospitably, and next day we Travelled about 25 Miles, and lodg’d at Mr. *Sexton’s*, an Inn-keeper; and the next day we safely arrived at *New-London* in *Connecticot* Colony, and Government, which stands by a Navigable River.”

“*Septemb. 13, Sunday.* Mr. *Talbot* Preached there in the Forenoon, and I Preached there in the Afternoon, we being desired so to do by the Minister, Mr. *Gurdon Saltenstall*, who civilly Entertained us at his House, and expressed his good affection to the Church of *England*, as did also the Minister at *Hampton*, and the Minister at *Salisbury* abovementioned, and divers others *New England* Ministers did the like. My Text was *Rom.* 8. 9. The Auditory was large and well affected. Col. *Winthrop*, Governour of the Colony, after Forenoon Sermon, invited us to Dinner at his House, and kindly Entertained us, both then, and the next day.”——

“I have travelled twice over most of those Governments and Colonies, and preached oft in many of them, particularly in *Pensilvania*, *West* and *East Jersey*, and *New*

York Provinces, where we continued longest, and found the greatest Occasion for our Service."

"As concerning the Success of me, and my Fellow-Labourer Mr. *John Talbot's* Ministry, in the Places where we travelled, I shall not say much; yet it is necessary that something be said, to the Glory of God alone, to whom it belongs, and to the Encouragement of others, who may hereafter be employed in the like Service."

"In all the places where we travelled and preached, we found the People generally well affected to the Doctrine that we preached among them, and they did generally join with us decently in the Liturgy, and Publick Prayers, and Administration of the Holy Sacraments, after the Usage of the Church of *England*, as we had Occasion to use them."

"And where Ministers were wanting, (as there were wanting in many Places) the People earnestly desired us to present their Request to the *Honourable Society*, to send Ministers unto them, which accordingly I have done: and in answer to their request, the Society has sent to such Places as seemed most to want, a considerable number of Missionaries."

"Besides the general Success we had, (praised be God for it,) both in our Preaching, and much and frequent Conference with People of diverse Persuasions, many of which had been wholly Strangers to the Way of the Church of *England*; who, after they had observed it in the Public Prayers and reading the Lessons out of the Holy Scriptures of the Old and New Testament, and the Manner of the Administration of Baptism, and the Lord's Supper, were greatly affected with it, and some of which declared their great Satisfaction and the Esteem they had of the Solemn and edifying manner of our Worship and Administration far above whatever they could observe in other Ways of Worship known to them."

“To many, our Ministry was as the sowing the Seed and Planting, who, probably, never so much as heard one orthodox Sermon preached to them, before we came and preached among them, who received the Word with Joy ; and of whom we have good Hope, that they will be as the good Ground, *That bringeth forth Fruit, some Thirty, some Sixty, and some an Hundred Fold.* And to many others it was a Watering to what had been formerly Sown and Planted among them ; some of the good Fruit whereof we did observe, to the Glory of God, and our great Comfort, while we were with them, even such Fruits of true Piety and good Lives, and sober and righteous Living, as prove the Trees to be good from which they did proceed.”

“Many or most of those who had borne the Name of *Separatist Quakers* (for their leaving the Meetings of the Quakers, because of their Opposition to the great Fundamentals of the Christian Faith, and had embraced the Doctrine they had heard preached by me, concerning the Way of Salvation by Faith in Jesus Christ, both God and Man, as he outwardly came in the Flesh, died for our Sins, and rose again, etc., about the Years 1691 and 1692, and had set up distinct Meetings), we found had joined with the Church of *England* Congregation at *Philadelphia*, before our Arrival, when we came among them.”———

“The Reverend Mr. *Evan Evans*, the Minister of the Church of *England* Congregation at *Philadelphia*, informed me, that (beside the considerable Number of Converts to the Church from Quakerism, that the former Minister, the Reverend Mr. *Claiton* had baptized), by his Account, since he was Minister there, he had baptized of Men, Women, and Children, in *Pensilvania* and *West-Jersey*, of *English* and *Welch*, about Five hundred ; many or most of them, having been Quakers, and the Children of Quakers, and Quakerly affected ; and beside these, many

who had left Quakerism, and had joined to the Church, had been baptized in Infancy, not having been born of Quaker Parents."

"Since our Arrival into those *American* Parts, by the Blessing of God upon our Labours among them, in *Pennsylvania*, *West* and *East-Jersey*, and *New-York* Province, there have been, by modest Computation, at least two hundred Persons baptized of Quakers, and their Children, and Servants, and of such who were Quakerly affected, by Mr. *Talbot*, and Mr. *Evans*, and by me, and some by the Reverend Mr. *Vesey*, Minister of New-York, in that Town. And beside these, many who had been baptized in Infancy, have come off from Quakerism and joined the Church in these Countries, since we travelled and preached among them, and had much Conference with diverse of them in private from House to House. Diverse also of Dissenters formerly disaffected to the Church, who were not Quakers, are become well affected to the Church, and her Publick way of Worship, and Administration of the holy Sacraments, as well as to the Truth of Her Doctrines, since our Labouring among them, both in *East* and *West-Jersey*, and else where."——

"I can say little to any Success we had in *America*, amongst the other sort of Quakers, though, as the above-written Journal sheweth, I Laboured much among them, in true Love, and good Will; but they being misled, and prejudiced by their Leaders, seemed too generally to reject my Labour of Love; however, I am not without hope, that the Seed that God had enabled me to Sow among them, will in some of them, in due time, take Root downward, and bear Fruit upward, though little of it doth yet appear."

"There are now 'Thirteen Ministers in the Northern Parts of *America*, all placed within these two Years last past, and generally Supported and Maintained by the

Honourable Society for the Propagation of the Gospel in Foreign Parts."

"In all the Places where we travelled, the Governours of all the several Provinces, did very kindly treat us, and give us all possible Countenance and Encouragement that we could desire or expect."

Having done the work assigned to him by the Society, Mr. Keith returned to England. He arrived in London August 14th, 1704. Soon after this, he received and accepted the offer of the Rectory of Edburton in Sussex. He spent here the residue of his changeful and uneasy life. March 29th, 1716, the Parish Register has this simple entry: "Then the Rev. Mr. Keith, Rector of Edburton, was buried." 3 *Anderson's Hist. Colo. Ch.* 222-234; *Hawkins*, 25-44; *Col. P. E. Hist. So.* ix-xliii, 5-51; *Humphreys*, 73-80.

THE CHURCH IN NEW HAMPSHIRE.

CHAPTER III.

I. THE CHURCH IN PORTSMOUTH—QUEEN'S CHAPEL—ST. JOHN'S CHURCH. II. THE CHURCH IN CLAREMONT; UNION CHURCH, TRINITY CHURCH. III. TRINITY CHURCH, CORNISH. IV. TRINITY CHURCH, HOLDERNESS. V. — CHURCH, HAVERHILL. VI. GENERAL VIEW OF THE CHURCH IN NEW HAMPSHIRE.

I.

The original settlers of New Hampshire, who planted themselves at the mouth of the Piscataqua, as early as 1623, under the auspices of Mason and Gorges, were of the Church of England; but after the death of Mason, —1635—the new settlers were almost entirely non-conformists. 2 *Col. Me. Hist. So.* 61.

John Mason, Sir. Ferdinando Gorges and others, having obtained patents of the New England Council for several portions of territory, sent over in the Spring of 1623, David Tomson, Edward and William Hilton, and a few other persons to begin a settlement. Tomson and some of his company began one accordingly, twenty five leagues north east from Plymouth, near Smith's Isles, at a place called Pascatoquack. The place, first seized, was called Little Harbour, on the west side of Piscataqua River and near its mouth; where was built the first house, called Mason Hall. The Hiltons, proceeding

higher up the river, settled at Cocheco, afterwards called Dover. 1 *Holmes' Am. Anns.* 228.

Prior to 1638, a Church and Parsonage House had been built in Portsmouth. The Church was furnished with one great Bible, twelve Service Books, one pewter flagon, one communion cup and cover of silver, two fine table cloths and two napkins, which had been sent over by Mason. The people were not Puritauical in their religious sentiments, but retained their attachment to the Church of England. Gov. Winthrop says "some of them were professed enemies to the way of the churches." *Adams' Anns.* 26.

Owing to a conflict of claims and unsettled titles, these little settlements on the Piscataqua were, for several years, without any proper government. Under these circumstances, they combined for self government, agreeing, in general, to obey the laws of England, and such other laws as a majority of their number should enact. Francis Williams, a man of address and discretion was chosen Governor. Ambrose Gibbons and Thomas Warrington were associated with him as Assistants. During the existence of this combination a grant of fifty acres of land was made to Thomas Walford and Henry Sherburne, church-wardens, and their successors forever, as feoffees, in trust.

This grant was made in the words and form following :
"Whereas, divers and sundry of the Inhabitants of the lower end of Pascataquack, whose names are hereunder written, of their free and voluntary mind, good wills and assents, without constraint or compulsion of any manner of person or persons, have granted, given and contributed divers and several sums of money toward the building, erecting and founding of a parsonage house, with a chapel thereto united, as also fiftie acres of Glebe land which is annexed and given to the said parsonage, that is to say, twelve acres thereof adjoyneth to the said

parsonage house and layd out already by meetes and bounds, the south part abbutteth upon the edge of the salt creek marsh, and soe tendeth along beyond Roger Knight's field, on the north part it extends towards Strawberry Bank creeke, on the north east towards the river Pascataquaack, ending at the great pyne by the house, and the west stretcheth up into the main land, whereof there is three acres or thereabouts already inclosed with a pale for a corn field, and a garden thereto belonging, the residue of the 50 acres being 38 is thus to be taken, that is to say, the full tenth part of the fresh marsh lying at the head of Strawberry bank creeke and that being meeted and bounded to take the remainder of the 38 acres next adjoyning to the said marsh soe layd out, which said ground at the time of the said building thereon was desolate and void.

Now the said inhabitants aforesaid by their common assent and consent toward the furtherance and advancement of the honor and glory of God, doe give, grant, aliene and set over unto Thomas Walford and Henry Sherburne, Church Wardens of this parish, to them and their successors all the said Parsonage house, chappell, corn field, garden, glebe land with the appurtenances with all our right, title, interest in and to the sayd premises to remane, endure and continue in perpetuitie for ever to the use of the aforesaid parish. And that the said Church Wardens, their successors and either of them which are yearly to be chosen by the said parishoners, be deemed and adjudged only as feoffees in trust to the use and behoof of the said parish, and that during the continuation of this combination, the Governor and Assistants for the year being, as also after the dissolution of sayd combination by his Majestie, two of the principall men of said parish which shall likewise yearly be chosen by the said parishoners, who jointly with the church wardens, shall have the ruling, ordering and governing the said parsonage house, chappell, glebe land for matters of building reparations or ornaments thereto belonging—Provided always, that neither the said Governor, Assistants, Overseers or Church Wardens, their successors or either of them shall not alienate, give, grant, bar-

gain, sell or convert to any other use the said parsonage house, chappell, field, garden, glebe land or any the premises to any manner of person or persons, without the common assent and consent of all the said parishioners. And whatsoever act or conveyance they shall make contrary to the true intent and meaning aforesaid, shall be utterly void and of none effect.

And for as much as the said parishoners have founded and built the said parsonage house, chappell, with the appurtenances at their own proper cost and charges, and have made choyse of Mr. Richard Gibson to be the first parson of the said parsonage, soe likewise whensoever the said parsonage happen to be voyd by death of the incumbent, or his time agreed upon expired, that then the patronage presently and nomination of the parson to be vested and remain in the power and election of the said parishoners or the greater part of them for ever.

Given under our hands and seals this 25 of May, 1640, in the sixteenth year of the reign of our Sovereign Lord Charles, by the grace of God, King of England, &c.

FRANCIS WILLIAMS, Governor,	HENRY SHERBURN,
AMBROSE GIBBINS, Assistant,	JOHN LANDER,
WILLIAM JONES,	HENRY TALER,
RENALD FERNALD,	JNO. JONES,
JOHN CROWTHER,	WILLIAM BERRY, [Seal]
ANTHONY BRACKET,	JNO. PICKERING,
MICHAEL CHATTERTON,	JNO. BILLING, [Seal]
JNO. WALL,	JNO. WOLTEN,
ROBERT PUDDINGTON,	NICHOLAS ROW,
MATHEW COLE,	WILLIAM PALMER."

1 Prov. Papers, N. H., 111-113.

By this deed, this land is still held. Twelve acres of it are in the compact part of the town. On this were the Church and Parsonage. The balance of the fifty acres is situated on the road leading from the head of the north mill-pond to the plains. *1 Belknap's Hist. N. H. 47; Adams' Anns. 26.*

After considerable agitation and management, these settlements on the Piscataqua passed under the authority

of Massachusetts. By an instrument executed April 14th, 1641, they consented to the jurisdiction of that colony "on condition that the inhabitants should enjoy the same liberties with their own people, and have a court of justice erected among them. The property of the whole patent of Portsmouth, and of one third part of that of Dover, and of all the improved lands therein, was reserved to the lords and gentlemen proprietors, and their heirs forever." It was further conceded, September 8th, 1641, that "their freemen were allowed to vote in town affairs, and their deputies to sit in the general court though they were not church members." *1 Belknap's Hist. N. H. 50, 51.*

Having thus gained the power, the government of Massachusetts soon used it on the person of the Rev. Richard Gibson. In 1642, "he was summoned before the court at Boston for 'scandalizing the government there,' and 'denying their title.'" A more full and instructive account of this matter is given by Winthrop. "At this General Court"—1642—"appeared one Richard Gibson, a scholar, sent some three or four years since to Richmond's Island to be a minister to a fishing plantation then belonging to one Mr. Trelawney of Plimoth in England. He removed from thence to Pascataquack, and in this year was entertained by the fishermen at the Isle of Shoals to preach to them. He being wholly addicted to the hierarchy and discipline of the Church of England, did exercise a ministerial function in the same way, and did marry and baptize at the Isle of Shoals, which was now found to be within our jurisdiction. This man being incensed against Mr. Larkham, pastor of the church at Northam, (late Dover) for some speeches he delivered in his sermon against such hierlings, etc., he sent an open letter to him, wherein he did scandalize our government, oppose our title to those

parts, and provoke the people by way of arguments to revolt from us, (this letter being showed to many before it came to Mr. Larkham). Mr. Gibson being now showed this letter, and charged with his offence, he could not deny the thing, whereupon he was committed to the marshall. In a day or two after he preferred a petition, which gave not satisfaction, but the next day he made a full acknowledgement of all he was charged with, and the evil thereof, submitting himself to the favour of the court. Whereupon, in regard he was a stranger and was to depart the country in a few days, he was discharged without any fine or other punishment." 1 *Belknap's Hist. N. H.*, 48; 2 *Winthrop's Hist. N. E.* 65.

The precise time when the Rev. Richard Gibson came to America is not known. Of his birth place and education nothing has been learned. Some say he was sent over by Trelawney to minister to his plantation on Richmond's Island; others say he was sent over by Sir Alexander Rigby. We find him here as early as 1636. The fact that in the autumn of 1636, "a book of rates for the Minister to be paid quarterly, the first payment to begin at Michaelmas next," was drawn up at Saeco, amounting to £31. 15, shows plainly that Mr. Gibson was there at that time. Certainly no other "Minister" was there. How much and how long he officiated there, one cannot tell. He is known to have been at Richmond's Island and York, at Portsmouth in 1640 and at the Isle of Shoals some portion of his time in 1642. Probably he left the country in the latter part of 1642, or early in 1643. In his uncertain and laborious life, his faithful wife, Mary, was his companion. Mr. Gibson was a good man, learned and acceptable among those who loved the Church of England. His sympathy with the people and opposition to the usurpation of Massachusetts gave a pretext for his persecution. His intercepted letter was

not dictated by prudence. But his real offence was his Churchmanship and his fidelity in ministering to the spiritual wants of the dispersed sheep of Christ's Flock. *1 Coll. Me. Hist. So. 26; Front. Mis. 71, 72.*

Immediately after the banishment of Mr. Gibson, measures were taken, by those who had effected it, to settle in Portsmouth a congregationalist minister. Writing in October 1642, Winthrop says in his Journal, "Those of the lower part of Pascataqua invited Mr. James Parker of Weymouth, a godly man, to 'be their minister. He by advising with divers of the magistrates and elders accepted the call and went and taught among them, this winter, and it pleased God to give great success to his labours so as above forty of them, whereof the most had been very profane and some of them professed enemies to the way of our churches, wrote to the magistrates and elders, acknowledging the sinful course they had lived in, and bewailing the same, and blessing God for calling them out of it and earnestly desiring that Mr. Parker might be settled amongst them. Most of them fell back again in time, embracing this present world." *1 Belknap's Hist. N. H. 48.*

"The building, which in 1640, was called a chapel, appears ever after to have been called a meeting House." It was used by the Congregationalists about eighteen years. When they built for themselves at the south end, the town had it made into a dwelling house for the use of the Congregationalist minister. *1 Holmes' Am. Anns. 315; Adams' Anns. 43.*

At a town meeting, in 1705, it was agreed to divide the twelve acres of Glebe, situated near the Parsonage House into lots, and to lease out the same, appropriating the rents for the benefit of the minister, reserving convenient places for a meeting-house, court-house, almshouse, and burying ground. The new meeting house

was built, in 1713, on the north east corner of the Glebe lot. *Adams' Anns.* 121, 129 ; *Brewster's Rambles*, 40-46.

The thirty-eight acres of Church land lying at the head of Strawberry bank creek were taken by the Congregationalists, and, until 1790 or 1791, let for pasturing. After the Islington road was opened from the Creek to the Plains, passing directly through this glebe, the North Parish leased it for nine hundred and ninety-nine years, in separate lots, to Joseph Ackerman, Dr. A. R. Cutter, Elijah Hall, Edward Parry and others, for about twenty dollars an acre. The object of this sale of leases was to obtain the means for building a parsonage house. In 1792, this house was built. It was occupied as a parsonage house by the minister of the parish about forty years. It was then sold to Mr. Charles Robinson. *Brewster's Rambles*, 46, 47.

September 18th, 1679, by Royal Commission, New Hampshire was separated from Massachusetts and made a Province. By this Commission, among many other things, "liberty of conscience was allowed to all Protestants," and "those of the Church of England were to be particularly encouraged." But during many subsequent years, the Province was in an unsettled condition on account of disputes and contests about proprietorship, land titles, much misrule and Indian wars. Little advantage could be taken by the few Churchmen of the freedom insured to them. *1 Belknap's Hist. N. H.* 138, 139.

In 1732, ninety years having passed away since the suppression of the Episcopal Church in Portsmouth by Puritan intolerance and persecution, the Church was again introduced. Circumstances were now more favorable. Many men of character and substance, attached to the forms of the Church of England, had become residents of Portsmouth and its vicinity. Combining, they erected, this year, a Church on the high ground over-

looking the river. In this good work, they were much assisted by Capt. John Thomlinson of London, both by his personal liberality and by his influence in procuring contributions from others. The Queen presented to the Church several folio Prayer Books, a Service of plate for the altar, consisting of two large Flagons, a Chalice, a Paten, and a Christening Bason—all engraved with the royal arms. In token of gratitude for these favors, the new edifice was called “Queen’s Chapel.” It was opened for Divine Service in 1734. *2 Belknap’s Hist. N. H.* 93, 94; *Adams’ Anns.* 162.

A few extracts from some letters of Theodore Atkinson to Capt. John Thomlinson of London will give information and modify the affirmation of Dr. Belknap. In a letter dated Feb. 28th, 1733–4, having written some things respecting an affair among the Congregationalists of New Castle, he added, “This leads me to tell you our Church now wants glass which if we had would be fit to preach in by midsummer, and we have a prospect of a person that I am sure will be agreeable and believe very serviceable, his name is Brown—he is now a missionary at Providence in Road Island Governm’t, we have heard him preach at Kittry to admiration and he is an unexceptionable man in his Carrectar & behaviour & I believe might be obtained if the Bishop & Society would allow of it. We propose to write to him shortly on this head & in the mean time if any opportunity presents should be obliged to you if you mentioned to those that can forward his removall not as from him but from us, he is a Perticular favorite of Dean Berkly’s & believe he would assist in his removal to this place.”——“I had almost forgot to mention to you that Mr. James Jaffrey who hath been long notary Publick and being one of the subscribers to the church, tis tho’t the Gov’r will Dismiss him & I suppose he hath wrote to get him appointed by

the Bishop if so we all heartily recommend him as the most suitable man in the whole Province for that Post—the Govern'r may make what pretences he pleaseth but he is the greatest Enemy the Church of Eng'd hath upon this Continent, I beleive & had it not been for him I beleive ours in this Place would have been finished but upon being asked whether he would contrIBUTE towards it s'd not as a Church, but if the Proprietors would make a Stall-house of it he would give Twenty or Thirty pounds." *4 Prov. Papers N. H. 837.*

Writing to Mr. Thomlinson, Dec. 10th, 1734, Mr. Atkinson said "We are now in hopes of Mr. Browns consent to move to us having made him an offer agreeable to his request as soon as we have his answer shall authentically apply to you in order to facilitate & finish that matter we want about 1500 squares of Glass 8 by 10 Inches square & hope by midsummer next to have it completely finished. There is a new Church erected at the South end of Boston & they are laying in for Mr. Brown but as they can't expect any assistance from the Society we hope they will not prevail if we miss that man it will much retard our settlement I fear now here is a Congregation on the other side of the river at Kittry who Imbrace the Church & we should for the present satisfy them & Mr. Brown would do this in case he could [with the] Same Sallary from the Society that he now hath I doubt—eavours in this affair Especially if Bishop Berkly is in England will prevail with the Bishop of London & the Society." *4 Prov. Papers N. H. 841, 842.*

August 18th, 1735, the principal persons, connected with this new parish, sent the following Invitation to the Rev. Arthur Brown, a Missionary of the Society for the Propagation of the Gospel in Providence, R. I. to become their Rector:

“ REVEREND SR

For as much as a number of Persons in this Town and neighbourhood, for some time have been soliciting your consent to a removall amongst us, and having applyed to His Lordship, the Bishop of London, and the Hon’ble Society for Propogating the Gospel in Forreign Parts for their favor and allowance in order to your removall in case we can obtain your good will in the affaire; in order to which we now offer you the Vote of the Society for Granting you *one hundred pounds* pr annum and the Strangers Contribution, and the better to carry you comfortably thro’ your Studdys, and other necessary Duties of your office, we assure you that you shall never receive less than one hundred and twenty pounds this currency per annum, which we engage shall be paid quarterly from the Church wardens, which payment shall commence at the time of your Removall and continue during the time you shall officiate as a Minister of ye Established Church of England amongst us. And we will chearfully endeavour as the number of Churchmen shall encrease that you shall find a Proportionable benefit annually thereby by an augmentation of your allowance, and you may be always assured we will study to make your settlement among us as Easy and happy as we can. We are

Reverend Sr

Your very affectionate and
most humble Serv’ts,

Portsmouth, Newhampshire
in New-England Aug’t ye 18th 1735.

Rev’nd Mr. Arthur Brown.

David Dunbar, Pierse Long, Geo. Jeffrey, James Jeffry, Theod Atkinson, Isaac Sumner, Chriso. Rymes, Hen Sherburne Jun’r, John Wentworth, Mark Hg. Wentworth, Eben’r Wentworth, John Eyre, Dan’l Warner, Josh Peirce, Sam’l Moore, Josha Peirce Junr.” *25 N. E. Hist. and Gen. Reg. 245.*

The day following the date of the foregoing document, Mr. Atkinson wrote to Capt. Thomlinson as follows:

“Sr.

Inclosed you have Mr. Brown’s Letter to Doctor Hum-

phreys by which the Society hath his free consent & Desire to remove amongst us & tho' we hope that affair is Decided in our favour yet possibly the Society may hesitate for want of his consent being signified. You'l observe by the Date it was Designed upon Long since but some perticular affairs then on the anvil not being ripe was what's Detained it in our hands, which being now over hope it will answer all the Desired Ends. I observe what you wrote me of ye Difficulty you met with in this affair & that the chieff objection to Mr. Browns removall was yt Providence must be provided for by a new missionary which the Society at Present was not able to Do. That Society I apprehend has allways made it their practice to send their missionary where there was the greatest Prospect of success & if they'r made (as I doubt not you have don) sensible of the difference of the places—this being a seaport the metropolis of the Kings Govern't in which this is *the first Church ever Errected* & this carried on *by the chief people* in the whole Province, whose good Example will I hope be very prevalent in all the neighboring Towns as well as Portsmouth, & upwards of *one hundred familys of the best sort of People already Declared their fixed & Determined Resolution & such as with out whose help this Town will scarce ever be able to maintain another Dissenting Minister when either of those now here shall be removed*—who because we were under obligations to at their first settlem't think ourselves obliged still to contribute for yr support. Now Providence being a country town & but very few Professed Churchmen there & those too more so in Profession yn reality, of very different behaviour, scarce any stranger, & but a small distance from Road Island where there is a Church established, —& I believe were Mr. Brown to write his own sentiments he could give but a very Indifferent carracter of the people there, & such an one as would scarce deserve the Society's care. Besides as we have built a church which hath allready cost us near if not quite two thousand pounds 'tis natural to suppose every subscriber would desire a vote in recommending the first minister at least & I Question Possabylity of ever thinking they should fix upon any one man by even a major vote, and

yet ever [y] individual person concerned are heartily Intent upon Mr. Brown's removall & tho' we have subscribed some thing very handsome to Mr. Brown considering the Expense of the Building & what we annually pay to the Dissenters yet not one subscriber but hath confined his subscription to Mr. Brown only, so that if we miss Mr. Brown our whole subscription Drops—he hath been Two Sundays with us & our house so crowded that the Isles were Intirely full & many people could not be comfortably accommodated. Under these circumstances we Desire you would recomend us to the Society. I write this as the mind of the whole Society & I beg leave to subscribe, your." *3 Prov. Papers N. H. 845, 846.*

Capt. Thomlinson appears to have been active and persevering in this matter of the Rev. Mr. Brown and the parish in Portsmouth. In a letter to Mr. Atkinson, dated London, Feb. 12th, 1735, he wrote, "I was two days agoe for some time with the Bishop of London; but cannot yet tell what we shall be able to doe in the Church. I shall doe all I can for you and has still hopes." April 10th, Capt. Thomlinson again wrote to Mr. Atkinson, "I have took a great deal of pains with the Bishop of London, Doct. Humphreys, Mr. Tryon and others of the Society, and said as much to all of them as I could say, and did not only give them the Committee letters directed to them, but shew them the letters to me, but as yet have not had a direct answer from the Society, the affair being referred to a Committee who have not yet made their report, but the Bishop and some others of the Society gives me but bad Encouragement, they say If they remove Mr. Brown they must make an other Missionary to stand in his stead, and they are not able to make any more: I have pleaded with the Bishop as much as possible, and shall not yet give it up untill I have the Committee Report." And Aug. 11th, 1736, Capt. Thomlinson wrote, "I am very glad to find that the Society has at last given leave to Mr. Brown to re-

move to your place. I shall be glad to hear of his good success amongst you. I hope we may in time obtain the other things we have been so long soliciting for it would give the utmost pleasure." 4 *Prov. Papers N. H.* 847, 851.

The application to the Bishop of London and the Society for the removal of Mr. Brown from Providence to Portsmouth was granted. Mr. Brown took charge of Queen's Chapel in 1736. The S. P. G. allowed him £60 sterling a year as Missionary at Portsmouth and £15 on account of his ministrations at Kittery. The balance of the salary promised in the invitation was made up by the parish. *Adams' Anns.* 165.

The bell of Queen's Chapel was brought from Louisburg at the time of its capture. The beautiful Font was presented by the daughters of Col. John Tufton Mason, having been taken by him from the French at the capture of Senegal in 1758. 25 *N. E. Hist. and Gen. Mag.* 245.

The following notices of the ministry of the Rev. Arthur Brown, in Portsmouth by the Venerable Society for the Propagation of the Gospel are interesting and important. They are quoted from the Abstracts of its proceedings.

"The Reverend Mr. Arthur Brown, Minister at Portsmouth in New Hampshire, writes Octob. 27, 1738, That his Parish is in a flourishing condition—the Number of Communicants is fifty-two, and since his last he had baptized seventeen infants in the preceding half year. The Society removed Mr. Brown from the town of Providence, because the Inhabitants of Providence did not pay their promised contributions towards a Missionary's Support."

"The Reverend Mr. Browne, the Society's Missionary at Portsmouth in New-Hampshire, by a letter dated

September 28, 1741, writes, that the Town and District of Portsmouth contains between 600, and 700 Families, whereof between 50 and 60 are of the Church of England, and all the rest Independents, there being neither Quaker, Baptist, Papist, Heathen, or Infidel, that he knows of, among them; he reads prayers every morning at seven o'clock from May to September; and Preaches a weekly Lecture to strengthen his Flock; and guard them against the pernicious Doctrine of Enthusiasts, besides his constant Duty on Sundays. During five years Residence at Portsmouth, Mr. Browne had baptized 93 children, and two adults; and the number of his communicants is 53."

The Abstract of the Proceedings of the Society in 1742-43 stated that "The contagion of Enthusiasm has spread itself likewise into the Government of New Hampshire, but by letters from thence, we are informed, that it decreases apace there, through the steady and wise conduct of their Governor, Benning Wentworth, Esq; a worthy member of the Society: and that the little flock of our fold there (blessed be God) hath almost intirely escaped the infection, only three or four having been touched by it, while thirty-six persons have been added to our communion, and there is a great demand for Common-Prayer Books, and Tracts against this new Phrenzy, with which therefore, the Society hath given the proper orders, that they should be supplied."

In relation to certain Indians who were visited by Mr. Roe, while residing in Boston, and who lived "in the North East Parts of the Province," probably Maine, "and who had been baptized by Roman Catholic Missionaries, most of them wearing brazen crucifixes about their necks," it is said that "The Society hath ordered him a parcel of Bibles and Common-Prayer Books, and other pious Tracts to be distributed among them, and directed

likewise that the Reverend Mr. Brown their Missionary at Portsmouth in New-Hampshire bordering on those parts, should make them likewise an annual visit."

"Likewise the Society," in 1743-44, "hath the pleasure to be informed, from Benning Wentworth, Esq: the worthy Governour of New-Hampshire, that the congregation of the Church under the care of the Reverend Mr. Brown, hath made a noble stand against that flood of Error and Enthusiasm brought lately into that Province; and that he hath received and distributed, in the most publick manner thro' his government, the hundred Copies of the Lord Bishop of Man's *Essay towards an Instruction for the Indians*, sent him from the Society, and is in great hopes of their answering the good end for which they were designed. Mr. Wentworth is pleased to promise his best Endeavours towards becoming an useful Member of the Society, into which he hath been elected unanimously."

"The Reverend Mr. Brown, Missionary at Portsmouth in New-Hampshire, writes July 15, 1744, that the Infatuation, which has so violently seized both Minister and People among the Dissenters, is much abated, and he hath a large Congregation, which behave well, and show an uncommon regard to the Rubrick of the Church, and 112 of them are regular communicants."

1745. "The Reverend Mr. Brown, the Society's Missionary in New-Hampshire, besides officiating to and taking care of his more immediate flocks at Portsmouth and Kittery, of which 118 are regular communicants, has visited some of the Frontier Towns, at the earnest request of the inhabitants, many of whom had never seen any Episcopal Minister before, but seem now to *hunger and thirst after righteousness*, and he will take all opportunities of feeding them with the sincere Milk of the word."

1746. "*New England*.—The letters from this Province

continue to bring very satisfactory accounts of the Progress of true Christianity therein: That the Tempest of Enthusiasm being blown over, great numbers of well meaning Persons who had been affected with it, upon their return to sober thinking, repair to our Communion, as the best Refuge from those wild principles and practices, which had raised such great confusions among them; and that the Church gained ground and reputation throughout these very populous Colonies."

1750. "The Reverend Mr. Browne, the Society's Missionary at Portsmouth in New-Hampshire, having obtained the Society's Leave to come to England for a short Time, on his private affairs, Benning Wentworth, Esq: the worthy Governour of that Province, acquaints the Society, by his letter dated August 17, 1750, that he should not do Mr. Browne Justice without letting the Society know, that Mr. Brown's Conduct in his station hath been without exception; and besides his constant attendance on his Duty in his Parish, he had for several years past preached at Nottingham and Barrington, and to the people in the neighbourhood of those towns, which are twenty miles distant from his own Church, and made several journies to officiate at Dracuk"—probably Dracut—"Dunstable, and Lichfield, where two or three churches might be settled to very good Purposes, and, in Truth, in a great many other Places in New England, which are continually soliciting the Society for Missionaries, whom the low Circumstances of the Society will not allow to be sent. Mr. Browne, after a short stay in England, is now on his voyage for New England."

1755. "Mr. Brown, Jun. Itinerant Missionary in New-Hampshire—Annual Salary 50."

"The Inhabitants of the Province of New-Hampshire professing themselves Members of the Church of England, setting forth in their Petition to the Society, that

being dispersed thro' the Several Towns thereof, they cannot afford to maintain Missionaries in them, and are deprived of the benefit of God's word and ordinances in the way that they desire, the Rev. Mr. Browne, the Society's Missionary, the only Clergyman of the Church of England in the Province residing at Portsmouth the chief Town of the Province; where it is impracticable for very many of them to attend on the public Worship of Almighty God; and therefore humbly praying, that an Itinerant Missionary might be added to officiate alternately in their several Towns, and they promising to contribute accordingly to the best of their abilities to his better support, the Society thought themselves obliged, out of regard to the populousness of the Province, to consent to this request; and they have appointed the Rev. Mr. Browne, Son of the Rev. Mr. Browne before mentioned, to be Assistant Minister to his Father in the Province of New-Hampshire, and to officiate alternately to these poor people, young Mr. Browne having been educated by his Father for this purpose, and for four years preceding having resided at the University of Dublin, where he followed his studies with diligence, and behaved well, and was admitted to the Degree of Batchelor of Arts, on the 16th day of February 1754, as appears from a Testimonial in his favour, under the Seal of that University: and Mr. Browne, after receiving Deacon's and Priest's Orders in our Church, is now on his return to New-Hampshire, where there are well grounded hopes he will be to good purpose and very usefully employed, as well as all the other Missionaries in New England, under the good Providence of God, and his kind assisting grace thro' our Lord and Saviour Jesus Christ."

"The Rev. Mr. Browne the Society's Missionary in the Colony of New-Hampshire, acquaints the Society in his letter of November 2, 1758, That his Parish increases

and that he had lately visited some of the other towns, and particularly Salem and Plaston"—probably Plaistow—"between forty and fifty miles distant from Portsmouth, and had preached and baptized some children among them, and that he intended very soon to visit Barrington, Nottingham, Epsom and Canterbury, whence he had received very marked invitations; he adds, that the People in those new Towns are altogether destitute of Common Prayer Books, and other religious Tracts, which the Society therefore has ordered to be sent to him by the first opportunity to be distributed according to his best discretion."

"And the church at Newport intreat the Society by a petition, dated Sept. 23, 1760, to grant them another Missionary in the room of Mr. Pollen, then about to leave them; and they take the liberty to mention the Rev. Marmaduke Browne, the Society's Itinerant Missionary in New-Hampshire, as a Clergyman of a very good character, who had lately officiated to them, to the great satisfaction of the congregation, and they hoped to be quite happy under his pastoral care, would the Society be so good as to appoint him to that Mission. This the Society have granted, Mr. Marmaduke Browne joining in the request, together with his Father the Society's Missionary at Portsmouth in New-Hampshire, who writes in his Letter of December 10th, 1760, that his congregation at Portsmouth increases and they talk of enlarging the church, and that he took upon him sometimes the office of an Itinerant in his Son's Stead, who then supplied his place in the church at Portsmouth, and in those Travels had visited Nottingham, Barrington, and Canterbury several times with good success, and the adjacent Towns of Rumford"—Concord—"Bow and Con-totock"—probably Boscawen—"and they discover a very favorable Disposition towards our Church, by at-

tending its services, and presenting their children to Baptism: the Inhabitants of Nottingham and Barrington have agreed to join together in building a Church in a convenient Place to accommodate both towns, and they are making the necessary preparations to qualify themselves for a settled Minister, agreeable to the Terms of the Society; and Mr. Browne desires to know whether he may be permitted to send to England a proper person for Holy Orders, if such an one can be procured in those parts, to succeed his Son in the itinerant Mission of New-Hampshire, should the Society be pleased to grant him the mission of the Church of Newport. To this likewise the Society hath readily consented, they finding it very difficult at present to provide good and able Missionaries to supply the vacancies which occasionally occur in their missions."

1763. "This request," to have a minister among them, "seconded by the joint recommendation of the Rev. Arthur Browne, Missionary at Portsmouth in New Hampshire, and the Rev. Mr. Bass, Missionary at Newbury, the Society not finding themselves able at present to comply with, have agreed to desire Mr. Brown and Mr. Bass and other neighbouring Clergy to officiate at Amesbury as often as they can, consistently with their own duty."

"This request the Society have complied with," a request from the people of Marblehead in relation to the settlement of the Rev. J. W. Weeks, "having received from Benning Wentworth Esq., Governour of New Hampshire, the Rev. Mr. Arthur Browne, and many others, the fullest Information concerning the character and Qualifications of Mr. Weeks."

"The Rev. Mr. Arthur Browne, the Society's Missionary at Portsmouth in New Hampshire, in a Letter dated March 3, 1762, observes, that about 11 years ago,

when he was in London, he informed the Society, that the Governour of New Hampshire, Benning Wentworth, Esq: directed him to acquaint them that there were several large Tracts of Land to be granted away in that Province by His Majesty's Authority, which in Process of Time would be very valuable; and that it was his opinion, that, upon the Society's Application to His Majesty, Orders would be issued to him to grant to that Body such Tracts of Land in that Province as should seem good to His Sacred Majesty; and that, upon the issuing such orders, he would faithfully discharge his part in granting and laying out such Lands for their use, as would be most capable of Improvement. He now informs the Society, that the Governour has interested them in 108 Towns, and as there are still more to be granted, intends to interest them in every one he shall hereafter grant. This, Mr. Browne observes, will be an improving Estate; and attended with no expence, unless the Society should be disposed to cultivate and improve immediately. The interest in each of these Towns will amount to 300 acres or more. He adds, that the Governour has not only made this generous Provision, but has set apart glebes in each of the Towns for the support of the Ministry of the Church of England; and has also granted an equal portion or right to the first settled Minister of the Church of England, and his heirs, with the rest of the Proprietors of every town for ever: Thus laying a lasting Foundation for the Growth of the Church in those parts. Upon receiving this Information, the Society directed their Thanks to be returned to Governour Wentworth, for his zeal and attention to the Interests of the Church of England, desiring a more particular Direction what his Excellency thinks it may be proper for them to do, in order to forward his pious designs. In another Letter, dated July 10: 1762, Mr. Browne ac-

quaints the Board that his Excellency has interested the Society in 12 Towns more, making in all 120. As to his own Parish, he observes, that it is in a flourishing way, and the church has been lengthened 25 Feet, and finished in a decent manner. He thanks the Society for settling his Son at Newport: but complains, that since his Son's removal from the Itinerant Mission, the care of the Professors of the Church of England throughout New-Hampshire devolves upon him; a duty he can but poorly discharge, as his particular Flock is too great consequence to be neglected. He has in vain attempted to procure a Gentleman to come home for Orders to succeed his son in the Itinerancy; The fatality of the Small Pox, and the danger of the Sea, are insurmountable difficulties, and shew the Necessity of an American Bishop. The Society have agreed to appoint an Itinerant Missionary in New-Hampshire, as soon as a proper person can be found to undertake that Mission in the room of Mr. Marmaduke Browne, removed to Newport in Rhode Island."

"The Rev. Mr. Arthur Browne, the Society's Missionary at Portsmouth in New-Hampshire in his Letter dated Oct. 10, 1763, continues to write on the subject of the Lands granted to the Society in New-Hampshire, by his Excellency Benning Wentworth the Governor, of which a large account was given in the Abstract published in the year 1763; and recommends the appointment of an Agent duly qualified, to see justice done in laying out the Rights, and ascertaining the Limits and Bounds of the Several Towns, and preserving the Timber in the Towns where settlements are already made. The Society have had the Matter under their consideration, and are taking the necessary steps to put Things upon a proper Footing."

"As the Society have not been able to procure a proper person to undertake the Itinerant Mission of New Hamp-

shire, they are well pleased to learn, that Mr. Browne has given the People throughout the Province all the assistance in his power, and have given him a gratuity for his extraordinary Services. Since the Conclusion of the year 1754, he has baptized in the whole Province 246 Infants, and 6 adults, among whom were 2 negroes; and has 53 Communicants."

"The Rev. Mr. Arthur Browne, the Society's Missionary at Portsmouth in New Hampshire, in his Letter dated Sept. 28, 1764, acquaints the Society, that since his last he has had an opportunity of visiting several Towns in this Province, and among the rest of preaching and Baptizing in Londonderry, a Town of consequence, chiefly settled by Dissenters from the North of Ireland, where he was received in a friendly manner, and some proposals were made for erecting a church. From Oct. 20, 1763, he baptized 42 Infants."

In 1765, Samuel Sherburne, by his will, gave to Queen's Chapel £2000, old tenor, to be under the care of the Wardens and Vestry, as a fund for the support of an Organist. He also gave to Queen's Chapel twelve acres of land for a perpetual glebe of said church, and a lot of land for a school house. He gave, after the death of his sister Ann Langdon, £2000, old tenor, to be added to the previous £2000, to be held and used for the same purpose. Also £1500, old tenor, to Queen's Chapel, after the death of Mrs. Lydia Cutt, to be held and improved by the Wardens and Vestry. And to the Rev. Arthur Browne, he gave £200, old tenor. *Brewster's Rambles about Portsmouth, 47-49.*

"The Rev. Mr. Arthur Browne, the Society's Missionary at Portsmouth in New Hampshire, in his Letter dated May 24, 1766, recommends Mr. Moses Badger, a native of New England, educated at Harvard College, as a suitable Person for the Itinerant Mission in New-Hampshire,

being well acquainted with the Manners and Customs of the People he is designed to officiate among, and very acceptable to them. The establishment of this mission, it is hoped, will prove a happy Event to great numbers of people scattered up and down in the newly settled Townships in this Government, and be a means of securing some of those many valuable Grants made to the Society by Governor Wentworth. Mr. Browne's own Parishoners are at peace among themselves; but the quiet of the Town, he says, is greatly interrupted by one *Sandeman*, whose scheme is to explode the usefulness of Prayer and Preaching, and to damn all opposers. Of this Gentleman another missionary writes, that he seems filled with Bitterness against all established Churches, and is generally suspected to be no Friend to the Protestant Interest. And another complaining of the pernicious tendency of Mr. Sandeman's preaching, says, that it seems designed to propagate Infidelity and Libertinism under a notion of free grace, and that the sum of his doctrine is, that Christ has done all and everything for our salvation which God requires of us: that the mere Belief or assent to this report is saving Faith, and to have the least Solitude about anything, which we have in order to obtain Salvation, is the damning sin of Unbelief, in which all the Christian world, except his sect, is involved."

"The Rev. Mr. Arthur Browne, Missionary at Portsmouth in New-Hampshire, by a letter of the 6th, of November 1767, informs the Society of the arrival of Mr. Badger, whom he describes to be well calculated for the office of an *Itinerant*, being hardy, strong, resolute, active and diligent, and that he gives universal satisfaction wherever he goes. Mr. Brown's Parishoners live in harmony and peace and increase in numbers: but the communicants are comparatively few."

1771-72. "Favourable accounts have been received from the Missionaries in New-Hampshire and Massachusetts."

1772-73. "The Society have been favoured with a letter from his Excellency, John Wentworth, Esq. Governor of New Hampshire, informing them of the death of Mr. Arthur Browne, their late Missionary at Portsmouth: expressing his wishes for the speedy appointment of a successor to that very worthy person, who appears to have been very deservedly high in the esteem of his parishoners; and representing the present candid spirit of the Dissenters as a happy opportunity of promoting the interests of the Society in the interior parts of his Province. And the Society have assured his excellency that they will readily concur with him in every good design to the uttermost of their abilities."

1774-75. "The Society have been favoured with a letter from his Excellency Governor Wentworth, assuring them of the inability of the people of Portsmouth to support a minister without the assistance of the Society, and of the bad consequences to religion that will ensue from their withdrawing it. They therefore think it expedient to profess their intention of paying all due regard to his Excellency's representation. With that view the mission hath been long ago offered to a person of distinguished character, but from the miscarriage of letters that person's resolution hath not yet been notified to the Society. As soon as that hath been done, the Society will appoint that worthy person or some other, to that important mission, with as large an allowance as the circumstances of the Society will justify."

1775-76. "Dr. Mather Byles Missionary at Portsmouth [£] 50."

"The Rev. Dr. Byles acquaints the Society that on Easter Tuesday last himself and the proprietors of Christ Church

had parted by mutual consent; and that he had closed with the unanimous request of the Portsmouth congregation, by accepting of that Mission kindly offered to him by the Society." "Unhappily, however," he wrote to the Secretary of the S. P. G., "on the very next day the sword of civil war was unsheathed, and there was a battle between the regulars and provincials, in which numbers were killed on both sides. In consequence of this, New-England is now in an uproar—Boston is besieged—letters are intercepted—and all friendly intercourse between town and country prevented. The inhabitants of this place are now confined to a garrison; nor, indeed, is there any safety elsewhere for those who have distinguished themselves as friends of Government." *Hawkins, 249.*

May 4th, 1776, Dr. Byles wrote to the Secretary of the S. P. G., from Halifax:

"In my last I gave you a particular account of my melancholly situation and prospects, with the reasons of my not repairing to my mission at Portsmouth. All the evils of which I was then apprehensive have been since realized, with the addition of many others, which I at that time hardly supposed possible. Close confinement, scarcity of provision, and even cannonading and bombardment, I was in some measure prepared for; but I must confess I had not the least suspicion that the army would ever have evacuated Boston. That astonishing event has now taken place; and the retreat has been so sudden and precipitate, that it has totally ruined multitudes, who thought themselves perfectly secure in the British protection. Of this number I am one, not being allowed to bring away my furniture, or anything that I possessed, but a couple of beds, with such articles as might be contained in a few trunks and boxes. I now see myself, without being guilty of any crime to occasion

it, reduced within the compass of a few days, to the most distressing circumstances imaginable—an exile from my native country—pent up in one wretched chamber, in a strange place, together with my five motherless children, one son and four daughters—deprived of every other earthly enjoyment, and entirely at a loss as to my future residence and subsistence. Such are the horrors of civil war!—and I have nothing to console me, unless it be a consciousness that I have never contributed to kindle the destructive flame, but, on the contrary, have exerted all my little influence to prevent it.” *Hawkins, 249, 250.*

1776-77. “Two letters have reached the Society from the Rev. Mr. Byles, now at Halifax, with five motherless children, for a time, deprived of all the means of support: But in his second letter dated September 30, 1776, he writes that he hath been appointed Chaplain to the garrison.”

“Very few letters have been received from the Society’s Missionaries in New-England, and those few, that have found their way, contain little or no account of their missions.”

1777-78. “Two letters have been received from the Rev. Dr. Byles, dated at Halifax, and informing the Society that he still officiates as Chaplain to the garrison, and endeavors to be as useful as he possibly can.”

1778-79. “The Rev. Dr. Byles, Missionary at Portsmouth, still continues at Halifax.”

1779-80. “Few have been the advices to the Society concerning the Situation of their Missionaries in this province.” *New England.*

1781-82. “New England. The situation or affairs in these Colonies hath cut off almost all correspondence with the Missionaries who still reside upon their respective cures. Some general informations however have come to the Society from other hands, by which it should

seem that the Church rather increases than diminishes, and the condition of the Ministers not so distressing as it has been. In particular, that the Episcopal congregations in the Massachusetts and New Hampshire have greatly encreased, even where they have had no ministry.—The Church in Portsmouth, which had been much damaged in the beginning of the troubles, hath lately been repaired, and a Mr. Adams, a young man bred at Dartmouth College, officiates there to a very decent congregation.”

1782-83. “New England. More Letters have been received from Missionaries of New England, in the course of the last year, than in any preceding since the commencement of the troubles in America, and very large draughts have been made upon the Society for Salaries of former years.

In general, it is to be collected from the Missionaries letters, that the times were grown more mild, and happier prospects seemed to be breaking forth, the church people being suffered to live more quietly, the churches again opened, and divine service performed, wherever there are Clergymen to officiate, and the Clergy themselves increasing in esteem for their steady conduct, in diligently attending to the duties of their calling, and preaching the gospel, unmixed with the politics of the day.” 7 *Hist. Mag.* 354-359, (second series). *Abstracts of the Society answering the dates.*

After the close of the War, the parish of Queen’s Chapel employed a Lay Reader for about a year. In 1786, the Rev. John C. Ogden was chosen Rector of this Church. He resigned in 1793. *Adams’ Anns.* 285.

In 1791, the parish of Queen’s Chapel was incorporated by the name of St. John’s Church, Portsmouth. *Adams’ Anns.* 301.

In 1793, Arthur Brown, LL. D., presented to St.

John's Church a very elegant Bible, in token of his affection and respect for a Congregation, of which his grand father was formerly Rector. *Adams' Anns.* 305.

The Hon. Theodore Atkinson, who died at Portsmouth in 1799, left a legacy of about a thousand dollars to the Episcopal church in that city, to be expended in bread to be distributed on Sunday to the poor of the parish. This distribution of more than a dollar's value in bread every Sabbath has now been regularly made for about eighty years—in which time about five thousand dollars have been expended, and the well appropriated fund is unimpaired. *Brewsters' Rambles*, 106.

In 1794, the parish of St. John's Church requested Mr. Joseph Willard, a resident graduate of Harvard College to officiate as Lay Reader. On the 29th. of December they gave him an invitation to become their Minister. He accepted the invitation. February 22d, 1795, he received Deacon's Orders, and on the 24th of the same month Priest's Orders by the Rt. Rev. Samuel Provoost of New York. Mr. Willard remained in Portsmouth until March 20th, 1806. He then removed to New Jersey and became Rector of Trinity Church, Newark. *Adam's Anns.* 308, 338.

December 24th, 1806, St. John's Church was burned. The parishoners met in the North Meeting house to celebrate Christmas. The Church Service was read by a Lay Reader. The Rev. Dr. Buckminster preached on the words, "our holy and beautiful house where our fathers praised Thee, is burnt up with fire." But measures were soon taken to repair the loss. A meeting of the parishoners, holden January 10th, 1807, authorized a number of persons, who had subscribed for the purpose to erect a Church on the site of the former one. They were to be compensated by the sale of the pews. June 24th, 1807, St. John's Day, the corner stone was laid in the following manner :

The ceremony commenced at high twelve, by singing an ode; then the Grand Master, assisted by the craft, proceeded to lay the corner stone in ample form. Under it were deposited the coins of the United States, medals of the illustrious Washington, and a silver plate with the following inscription :

A. D. 1732.

Queen's Chapel was built on this spot ;

A. D. 1791.

It received the name of St. John's Church,
by act of incorporation ;

December 24, 1806,

It was burned to the ground ;

June 24, 1807, A. L. MDCCCVII,

This Corner Stone was laid in ample form,
by Thomas Thompson, Esquire,

duly assisted

By the Grand Lodge, and St. John's Lodge, No. 1 ;

And honoured by the presence of

John Langdon, Esq. Governour of the State,
and the principal Citizens of Portsmouth ;

XXXIst. year

of the Independence of the United States of America ;

Thomas Jefferson,

President."

On the reverse,

" This plate, with the medals and coins,
were presented

By the St. John's Lodge, No 1.,
Portsmouth New Hampshire."

" The gold, silver and copper coins and medals, the bank bills and written inscription were all hermetically sealed in separate glass bottles by the Grand Secretary.

Lyman Spaulding, M. D.

Andrew Gerrish, Sculpt."

“An oration was then delivered by the Grand Chaplain, an ode, composed for the occasion, was Sung, and the procession returned in the same order in which it came.” This Church was opened for Divine Service by the Rev. James Morss of Newburyport, May 29th, 1808. *Adams' Anns.* 341—343; *25 N. E. Hist. and Gen. Mag.* 245.

During the spring and summer of 1809, Mr. Charles Burroughs of Boston officiated as a Lay Reader in St. John's Church. In the autumn, he received and accepted an invitation to become its Rector. Dec. 10th, he was made a Deacon, in St. Peter's Church, Philadelphia, by the Rt. Rev. William White, D. D. May 20th, 1812, he was raised to the Priesthood, in St. John's Church, by the Rt. Rev. Alexander V. Griswold, D. D. The Rev. J. S. J. Gardiner, D. D., of Boston, preached the sermon on the occasion. The following day, the Rev. Mr. Burroughs was instituted Rector of St. John's Church, by Bishop Griswold. *Adams' Anns.* 351, 353.

It is not here known how many families were connected with St. John's Church when the Rev. Mr. Burroughs became its Rector; neither is it known what number of persons were communicants. In 1817, Mr. Burroughs reported that there were more than seventy families belonging to his parish and about seventy communicants. In 1827, the number of communicants had increased to ninety and there were in the Sunday School one hundred and twenty children. During this year two missionary societies were organized in the parish, auxiliary to the general missionary society of the Church. They contributed \$70. In March of that year a Bible Class was formed, which existed many years and was very useful.

During the year 1831—32, the parish of St. John's Church erected a beautiful Doric Chapel, capable of ac-

commodating 230 persons. The land on which it was built was given by John Fisher Sheafe, Esq. of New York. At that time both the temporal and spiritual concerns of the Church were prosperous.

In 1837, the number of families in the parish had increased to a hundred. In the Sunday School there were eighty children. During the year previous, eleven adults and twenty-three children had been baptized.

Feb. 16th, 1848, St. John's Church, having been extensively repaired, was duly consecrated by Bishop Chase. The occasion was one of interest and drew together a number of clergymen and a large congregation. The Rev. Dr. Burroughs preached the sermon, giving a history of St. John's Church. Eighteen persons were confirmed. At that time the number of families connected with the parish was one hundred and twelve, and one hundred were communicants. In the Sunday School there were fifty children.

The Rev. Dr. Burroughs, on account of the infirmities of age, resigned the Rectorship of St. John's Church at Easter 1857; but he continued to serve until the Easter following. He was succeeded by the Rev. William A. Hitchcock. The number of families then connected with the parish was one hundred and twenty-five. The number of communicants had increased to a hundred and thirty. There were in the Sunday School seventy children.

The course of St. John's Church, during a hundred and twenty years, was an even and quiet one. The history of it presents few points of note. During the days of the Colonial governments, the average number of families and communicants in it was about fifty. In the time of war, in common with other Episcopal Churches, it suffered much harm. One cannot now state the number of those who adhered to it and sought its good after the re-

turn of peace. From the statements in the preceding pages, it is evident that there was a gradual accession of numbers to it. The frequent removal to other places of persons of wealth and refinement, as well as those of less note, prevented much apparent increase, while in fact the number of those who were gradually drawn into it was considerable. Besides, when we regard the other religious organizations, served by able men, and the limited population, the Church appears in a favorable light. Certainly it more than kept even with the growth of the place. In 1775, the population of Portsmouth was 4590, and, in 1840, it was 7887; an increase in sixty-five years of 3297. From 1736 to 1857, St. John's Church was served by good and able ministers. The amount of intelligence and Christian virtue, added to the common stock, by their tuition and influence was quite large. The ministry of the Rev. Mr. Brown and the Rev. Dr. Burroughs, extending through eighty-four years, was more than usually efficient and useful.

Although not numerous, yet St. John's Church has always possessed great influence in the Diocese. Before the war, it was favored by those in power. Since the establishment of the Republic, it has had among its members, a fair proportion of the men of learning and of social and political influence, resident in the town.

THE REV. ARTHUR BROWNE was born at Drogheda, Ireland, in 1699. His father—the Rev. John Browne—was a native of Scotland. In early life he settled in Ireland, and married there in 1690. Arthur was educated at Trinity College, Dublin. July 29th, 1729, he received the degree of Master of Arts. Influenced in some measure by the reputation and course of Dean Berkley, he soon after offered his services as a Missionary to the Society for the Propagation of the Gospel in Foreign Parts.

He was ordained by Dr. Edmund Gibson, Bishop of London, in 1729, and appointed a Missionary to King's Church, Providence, R. I. He arrived at Newport, September 2d, 1729. He remained there about a year and then entered on his duties in Providence, October 1st, 1730. He was the third Rector of King's Church. His ministry here, with the consent of the Bishop of London, closed in February 1736. During the same year, he removed to Portsmouth, and became the Rector of Queen's Chapel. He continued here in the quiet, exemplary and successful performance of his duties as a Priest for thirty-seven years. While visiting his daughter, the wife of the Rev. Winwood Serjeant of Cambridge, Mass., he had an attack of apoplexy and died June 10th, 1773, in the seventy-fourth year of his age and the forty-fourth of his ministry in the Church. His body was brought to Portsmouth, and placed in the tomb of the Wentworth family. The Rev. Edward Bass of Newburyport officiated at the funeral.

Mr. Browne was a man of good learning and a consistent Churchman. In his parochial relations, he was judicious and dignified. To the poor and afflicted, he was gentle and charitable. The Rev. Mr. Bass in his funeral sermon remarked: "This man of God came into our country a young man, soon after his entering into Holy Orders, and for more than forty years, with very little interruption, he laboured in the work of the ministry, which he executed with great reputation, having been all along esteemed an excellent preacher and orator, and a faithful parish minister."

Mr. Browne published the following Sermons: A sermon delivered on the day appointed for the Execution of Penelope Kenny, 1739. A Sermon on the Folly and Perjury of the Rebellion in Scotland, preached at Portsmouth, 1746. A Sermon delivered at Boston, before a

Lodge of Free Masons, 1755. A Sermon delivered on the Annual Fast, 1757. A Sermon on the Doctrine of Election, preached at Portsmouth, 1757. Remarks on Dr. Mayhew's Incidental Reflections, by a Son of the Church of England, 1763.

Arthur Browne married Mary, daughter of the Rev. Thomas Cox. D. D., of Drogheda, before coming to America. Mrs. Browne died at Portsmouth, April 5th, 1773.

Mr. Browne had *nine children*, viz. THOMAS, born in Dublin. He died young at Portsmouth about 1740. MARMADUKE, born at Providence in 1731. He was educated at Trinity College Dublin. He took the degree of B. A., Feb. 16th, 1754. He was ordained by the Bishop of London and appointed by the S. P. G., an Itinerant Missionary, and Assistant Minister of his Father in New-Hampshire, Jan. 29th, 1755. He became Rector of Trinity Church Newport, R. I. Dec. 11th, 1760. He died March 19th, 1771. LUCY, born at Providence in 1733. She married Feb. 25th, 1750, Colonel Smith of the British Army. She resided in South Wales. She died in 1770. JANE, born in Providence, in 1734. She was married in Portsmouth, by her father, on the 23d, of September, 1759, to Samuel Livermore of Holderness. N. H. MARY, born at Providence, in 1736. She was married to the Rev. Winwood Serjeant, by her father, in Portsmouth, October 31st, 1765. She died of paralysis in Bath, England, in 1808. ANNE, born in Portsmouth, in 1738. She married, Feb. 9th, 1756, Capt. George St. Loe of the British Navy. The connection was unfortunate. She died in England in 1790. ELIZABETH, born in Portsmouth in 1741. She married Major Robert Rogers of Dunbarton, N. H., a noted Tory Ranger. He died in England about the beginning of the present century. His widow married Capt. John Roche of Concord, N. H.

She died at Concord about the year 1812. ARTHUR, born at Portsmouth about the year 1743. He entered the British Army at the age of sixteen. He attained the rank of Captain. He died at Kinsale, of which he was Governor, August 1st, 1794, leaving no children. PETER, born at Portsmouth about the year 1746. At the age of fourteen he entered the British Army. He married an English lady in 1772. He attained the rank of Major. He died at Gibraltar in 1786, leaving two children. *Allen's Biog. Dict.*; *Adams' Anns.* 235, 236; *Sprague's Anns. Am. Ep. Pul.* 76—82.

THE REV. JOHN COSENS OGDEN was a native of New-Jersey. He graduated at Princeton College in 1770. He was ordained a Deacon by Bishop Seabury, Sept. 24th, 1786. He was Rector of St. John's Church, Portsmouth from 1786 to 1793. Mr. Ogden, after leaving Portsmouth, was on missionary duty for some time in the western part of New-Hampshire and the eastern part of Vermont. December 16th, 1793, he organized Trinity Church, Cornish. He officiated here and at Hartland, Vermont, for more than a year. While he officiated in these places, he often visited the several places along the River, baptizing and faithfully preaching the Gospel. Subsequently he resided in New-Haven, Conn. He died at Charleston, Md., in 1800. Mr. Ogden married a daughter of Gen. Wooster of Conn. By her he had three children, viz. Mary, David, and Aaron. David died young.

The publications of Mr. Ogden were, a Sermon, delivered in Concord, N. H., at the annual election in June 1790; a Sermon preached at Nottingham, Sept. 7th, 1790, before the Columbian Lodge; an Address, delivered at the opening of Mr. Benjamin Dearborn's Academy in Portsmouth, on Easter Monday 1791; a Letter, occasioned by the publication of a correspondence be-

tween himself and Dr. Mc Clintock, and some tracts respecting the doctrines and usages of the Church, which are not easily found. *Allen's Biog. Dic.*; 18 *Coll. Mass. Hist. So.* 58, 59, 71.

THE REV. JOSEPH WILLARD, graduated at Harvard College in 1793. Feb. 22d, 1795, he was made a Deacon by Bishop Provoost, and advanced to the Priesthood, by the same, on the 24th, of the same month. In 1795—1806, Mr. Willard was the Rector of St. John's Church, Portsmouth. In 1806—12, he was the Rector of Trinity Church, Newark, N. J. Subsequently he resided in New York. Mr. Willard died in 1823.

THE REV. CHARLES BURROUGHS, S. T. D., S. H. S., the fourth child and son of George and Mary (Fullerton) Burroughs, was born in Boston, Mass., Dec. 27th, 1787. His boyhood was passed in Boston and at Billerica, under the tuition of Dr. Pemberton, an eminent teacher of that time. In his studies he received both encouragement and help from his pastor, the Rev. Dr. Gardiner. He entered Harvard College in 1802, and graduated with honor in 1806. Dr. Jacob Bigelow, Dr. Cogswell, Alexander H. Everett, Daniel Oliver and William Pitt Preble were classmates. In 1833, he received the degree of Doctor in Divinity from Columbia College.

After leaving college, Mr. Burroughs read Theology under the direction of the Rev. Dr. Gardiner. He went to Portsmouth as a Lay Reader in the early part of 1809. In the Autumn of that year he was invited to become the Rector of St. John's Church. He accepted the invitation. He was ordained Deacon at Philadelphia by the Rt. Rev. William White, D. D., Dec. 10th, 1809. He was ordained Priest, at Portsmouth, May 20th, 1812, by the Rt. Rev. Alexander V. Griswold, D. D. The Rev. J. S. J. Gardiner preached the sermon. The day following his ordination, he was instituted Rector of St. John's

Church by Bp. Griswold. In 1857, he resigned his Rectorship. He died in Boston, March 5th, 1868. The funeral services were held at Trinity Church, and were conducted by Bishop Eastburn, who delivered an appropriate address on the occasion. A large number of friends, who loved and honored him, then followed the body to its final rest at Mount Auburn.

The time between the resignation and death of Dr. Burroughs was not idly spent. Many in Portsmouth, where he retained his residence, regarded him as their spiritual adviser and tried friend. He was always ready to render his services where they were desired and needed. To him, perhaps, more than any other man, the General Theological Library in Boston owes its existence. In this good work he was liberal.

The position of Dr. Burroughs at Portsmouth was one of honor and pleasantness. Many of those who worshipped in St. John's Church were persons of culture and high standing in society. For several years Daniel Webster and Jeremiah Mason were regular worshipers in his Church. About 1833, he purchased the mansion-house erected by Governor Langdon in 1784. Here he was able to exercise the ample and elegant hospitality in which he rejoiced, and to surround himself with objects of taste, works of art, and the books he best loved.

In his relations as a citizen and priest, Dr. Burroughs discharged his duties faithfully. Of the afflicted and friendless, he was always a ready and liberal helper. In all matters which concerned his parish and the good of the community, he was always among the foremost. He held many offices of trust and influence in institutions of benevolence and education.

The Rev. Dr. Burroughs was a man of large and liberal culture. He was a good classical and Hebrew scholar. Few men in New England have been more con-

versant with early English literature than he was. He was indefatigable in his study of Biblical criticism and of standard works respecting the Church. His style of writing was florid and rather diffuse. In the early part of his ministry, he was regarded as an elegant reader and an eloquent preacher. For a number of years before his resignation, his voice was much affected by a bronchial disease.

In his general ecclesiastical relations, Dr. Burroughs was for many years prominent and efficient. As respects the Church in New-Hampshire, he acted an important part. He was a deputy to the General Convention for several sessions and did well his duty.

Dr. Burroughs during his time published quite a variety of things. No proper collection, however, has been made. In 1851, he published a volume entitled, *The Poetry of Religion and other Poems*. He published a Discourse delivered on the completion of the New Alms House in Portsmouth; a Sermon delivered at the consecration of St. John's Church in 1848; a Sermon delivered in St. Paul's Church New York at an Anniversary of the Protestant Episcopal Sunday School Union; a Sermon preached at the funeral of the Rev. James Morss, S. T. D. of Newburyport; an Oration on the Centennial Anniversary of Washington's birth day; a sketch of the life of the Rev. Arthur Browne. He was a frequent contributor to the Portsmouth Journal and various periodicals.

April 8th, 1823, Dr. Burroughs married Ann Rindge Peirce, daughter of John Peirce, an eminent merchant of Portsmouth. He left no children.

II

THE CHURCH IN CLAREMONT: UNION CHURCH,
TRINITY CHURCH.

The town of Claremont was chartered by His Excellency Benning Wentworth, Governor of the Province of New Hampshire in 1764. It contained 24,000 acres and was divided into 75 equal shares of 320 acres. On the back of this charter there were the usual reservations, viz. two whole shares for the Governor, located in the South West corner of the township; one whole share for schools, one for a Glebe for the Church of England as by law established, one for the Society for the Propagation of the Gospel in Foreign Parts and one for the first settled Minister.

The first effectual settlement of Claremont was made in 1767 by a company of emigrants from Farmington, Conn. Others from the same place and other quarters soon followed. The first settlements were made in May. In the Summer following there were 157 persons in the town.

The leader in this enterprise was Capt. Samuel Brooks. He and many of those acting with him were Churchmen. In the commencement of the settlement, they were anxious to have the services of the Church. A priest they could not have. Under these circumstances, they induced Mr. Samuel Cole to join them and act as Lay Reader, Catechist and school Master. He was a graduate of Yale College in 1731 and had made some progress in the studies necessary to taking orders. Straitness of means and the inconvenience of a voyage to England kept him from the realization of his hopes. Mr. Brooks gave him 270 acres of land. His land was on Sugar River, just below the High Bridge. He lived here. At the time of his death in 1777, he possessed considerable property.

Mr. Cole was a true and faithful man. He did well the work assigned to him. His office was a humble one, but his work remains. Others have built upon the foundation he laid, a goodly and fair structure. "The memory of this excellent man should be kept green in the hearts of the church people of Claremont."

In order to add somewhat to the authority and profit of Mr. Cole, those who were receiving the benefits of his labors as Reader and Teacher, sent the following Memorial to the Clergy of Connecticut :

"To the Reverend Clergy of the Church of England and Missionaries of the Venerable Society for the Propagation of the Gospel in Foreign Parts, to be convened at New Milford, in the Colony of Connecticut, in Trinity week ;

"The Memorial of us, the subscribers, conformists to the Church of England, and Inhabitants of the town of Claremont, in the Province of New Hampshire, in New England, *Humbly Sheweth* :

"That the first beginning of the settlement of this town by the Proprietors was about two years ago ; and until the proclamation of the peace last made between Great Britain and France, this land was a wild, uncultivated desert, which no Christian ever saw, except some light scouts of the English, in pursuit of blood-thirsty savages, or the wild beasts of the earth. We live remote from all the Clergy of the Church of England ; and there is but one Church in this Province, which is at Portsmouth, under the pastoral care of the Rev. Mr. Brown, who is about 140 miles distant from us. Five infants, born here, are yet unbaptized ; for no Missionary yet gave us a visit ; yet we maintain our principles of conformity, notwithstanding we are surrounded by the various denominations of dissenters, who would willingly raze us to the foundation ; and we hope for a Missionary before many years.

“The land here is exceedingly burdened with timber, which renders the cultivation of it very laborious. However, the little we have under cultivation is abundantly fruitful, so that, (God willing,) most of the necessities of life will be plentiful.

And although there is a right of land granted for the use of a school, by His Excellency, Benning Wentworth, Esq., our late Governor, in this town of about 115 acres—[320]—which is already laid out, and an equal number of acres for a Glebe, and the right granted to the Society for the Propagation of the Gospel in Foreign Parts, all which rights, (notwithstanding the opposition of the enemies of the Church,) we have with much ado, caused to be laid out, in some measure equitably. And there is a right also granted to the first Gospel Minister, which we hope will fall into the hands of a Missionary, (for there was no endeavor to injure that right, seeing the dissenters took it for granted that that right was for their teachers.) These rights will be a noble fund for the Church in after ages. Nevertheless, these rights are yet useless to us; and although we have agreed to build a school house 20 feet square, and have already subscribed nearly enough to complete it, and are all unanimous in the affair, yet we are unable at present to give sufficient encouragement to an able schoolmaster to undertake for us. Some of us have numerous families of small children fit for schooling. The number of children under 16 years of age is 35. There are about two families of dissenters to one of ours. We are grieved at the thought of having them brought up in ignorance, and dread their becoming a prey to enthusiasts, and being carried away by every wind of doctrine.

“We believe a good school lays the best foundation for a sober, godly and righteous life; and since Samuel Cole, Esq. has been much employed in keeping school,

and is an inhabitant and Proprietor among us, (whose character and qualifications some of you know well,) we humbly desire you would be pleased to represent our state to the Venerable Society, and endeavor that he may be appointed Catechist and Schoolmaster among us a few years, till we have got over the first difficulties and hardships of a wild, uncultivated country; or else that, by some way, in your wisdom, you would endeavour our relief; and we, as in duty bound, shall ever pray.

“Claremont April 28, 1769.

“Abel Bachelor, Daniel Warner, Her. Rice, Levi Warner, Micah Potter, Asa Leet, Cornelius Brooks, Benj. Brooks, Benj. Tyler, Benj. Brooks jr., Ebenezer Price, Benj. Roe. 2 *Church Documents, Conn.—131, 132.*”

This memorial, through the kind offices of those to whom it was addressed, secured the appointment of Mr. Cole as Catechist and Schoolmaster by the S. P. G. The stipend allowed him was £ 15 sterling.

The Rev. Samuel Peters of Hebron, Conn. was, so far as is known, the first Episcopal Minister who officiated in Claremont. In 1770, he visited, as a Missionary, the towns along the Connecticut River in New-Hampshire and Vermont. Of this tour, he gave the following account in a letter addressed to the Secretary of the S. P. G.

“Upon the 10th of September I left Hebron, taking my clerk with me. We arrived among the poor immigrants upon the 16th of said month. The bank of the west side of the River is in the Government of New York, lately taken off from the New Hampshire Government—a territory now sufficient for two large counties, viz. Cumberland and Gloucester; the latter having only one Independent teacher, (poor enough,) the former without any kind of teachers. Yet in both counties are sev-

eral thousand souls, who live without the means of grace, destitute of knowledge, laden down with ignorance and covered with poverty. On the east side of the River are many settlements begun, whose inhabitants much resemble their neighbors in every uncomfortable property. Among these people I spent four weeks, traveling from place to place, preaching and baptizing, the people being careful to attend Divine Service; many waiting for a Clergyman to reside among them; viz. in the towns of Claremont, Strafford, Thetford, Moretown, Windsor, and Orford, Haverhill, and being so nigh one another that one Clergyman might accommodate the whole. In October I travelled west from the River in a pathless wilderness, by trees marked and by the compass, and crossed the Green Mountains. On the West of this mountain are the towns of Windsor,"——probably a misprint for Manchester——"and Arlington, etc. Here are a number of very serious Churchmen: with them I tarried three days, preached and baptized, and was much pleased with their rubrical devotion and zeal for religion, which is owing much to Capt. Hawley, a worthy, good man. On this occasion I baptized 35 infants and buried one, preached as often as every other day, travelled 700 or 800 miles in a way so uneven that I was in peril oft." *2 Church Documents, Conn. 162, 163.*

It is asserted in the Churchman's Magazine for August 1805, that the Church in Claremont was organized by the Rev. Samuel Peters in or about the year 1771. It is quite probable that he may have revisited Claremont in 1771.

The Rev. Moses Badger was appointed, by the S. P. G., *Itinerant Missionary* to New Hampshire, February 23d, 1767. He visited Claremont and other places along the Connecticut River, in the performance of the duties of his office. There are several notices of letters from

him in the Abstracts of the Society which are of interest and may properly be introduced here. The contents of them relate in part to Claremont.

“There are two letters from Mr. Badger, the Itinerant Missionary to New Hampshire, both dated from Portsmouth; the one of December 17, 1767, the other of August 5, 1768. In the former he writes, that since his arrival in the end of September he had visited every town in the province, where there are any number who belong to the Church of England: that they appear well pleased with his administrations, and promise to do all in their power to render his life agreeable, and that the Governor and Mr. Browne give him all the Assistance they can. In the second, he mentions a variety of places where he has preached, both on Sundays and week days: that the distance of the Towns is so great, that scarcely any two can attend the public worship together, which increases the labour of his mission, and as he expresses it, keeps him continually on horse-back. The number of souls under his care amounts to 1132—at present, which at his first coming did not exceed 740. In less than 11 months he baptized 107 children, 1 female adult, and 1 negro. Hitherto he has been obliged to perform divine service, and to administer the sacrament in private houses for want of more convenient places.”

“By a letter from the Rev. Mr. Badger, Itinerant Missionary in New-Hampshire, of Jan. 5, 1769, the very agreeable information is made to the Society, that the Governor’s attention to the interests of religion and the good of the people, is so strong and so conspicuous, that Several small churches are about to be erected in different parts of the province, which seem to be very much wanted, as Mr. Badger complains of not having a proper place for the administration of the Lord’s Supper.”

“The Rev. Mr. Badger, Itinerant Missionary in New-

Hampshire, in a letter dated Portsmouth, July 2, 1770, acquaints the Society, That the people discover more inclination towards religion, are more constant in their attendance, and imbrace all opportunities of instruction. In the preceding year he has baptized 84, and had 62 communicants."

"A letter from Mr. Badger, dated October 10, 1774, brings the Society the first authentic information of his having, through inability to perform so laborious a duty, quitted the itinerant mission of New-Hampshire, and engaged himself as an assistant to Dr. Caner, at Boston. His formal notice given in the preceding April never reached the Society, whom he now thanks very respectfully for their assistance, and assures them of the increasing state of the mission at the time of his leaving it." *7 Hist. Mag. 357, 358. (second series).*

The following letters of Mr. Samuel Cole, to the Secretary of the S. P. G., may be properly here given. The first is without date, but it shows that he was at work in his vocation.

"Claremont in the Province of N. H. To the Secretary of the Venerable Society:

Reverend Sir:—The number taught in the School is 22, who were all baptized in the Church, exclusive of those 4 above mentioned. Some of these are not constant at school; for their parents want the help of all that are able. I have had six belonging to dissenting parents a while who allowed me to teach them some part of the Church Catechism.

Some of the dissenters challenge a right to the school without complying with the orders of it; in short they seem desirous that their children should learn to read and write, and ever retain the same prejudice against the Church which they themselves have. I want particular directions in this affair for my school would be crowded

if I would learn the Westminster Catechism and comply with all their humors. There is not an Indian or a negro in this town. The Indians in Connecticut are strangely dwindled away and to the north there is none that I hear of on this side of Canada, unless four or five in Dr. Wheelock's school at Hanover, about 24 miles above us.

There have been ten infants baptized in this town since we came here, five by the Rev. Mr. Badger and five by the Rev. Mr. Peters.

An itinerant missionary in these parts, I am persuaded, may answer well the design of the Venerable Society. The Rev. Mr. Badger whom we highly esteem upon all accounts is unable to fulfil the task in such an extensive Province.

We assemble every Lord's day and I read such parts of the Common Prayer, the Lessons, etc., as are generally supposed may be done without infringing on the sacred function, and the church people constantly attend. We read Abp. Sharps' and Bp. Sherlock's sermons.

I am desired by the Wardens and Vestry of the Church in Claremont unanimously to return their most grateful thanks to the Venerable Society for appointing a schoolmaster among them. They with myself devoutly pray that the Society's gratuity may not fail of producing a plentiful increase of knowledge, virtue and loyalty.

I would humbly beg of the venerable Board some Bibles, Common Prayer Books, Catechisms, etc., to be distributed among my pupils, which properly distributed might greatly excite them to learn.

SAMUEL COLE."

April 29th, 1771, Mr. Cole again wrote—"My school is enlarged by the addition of 7 or 8 children from

among the dissenters, who submit regularly to the orders and instruction of the school by the approbation of their parents, most of whom have never been baptized, and some attend school that are sixteen or seventeen years of age, whose parents are conformists to the Church.

And although the school house is raised and the sides and ends are covered with planks, yet it is not finished. For the Sons of Liberty, (as they affect to call themselves), by their own importation agreement made it impossible to procure glass, and indeed some few nails were made here, but their price was almost double to what it used to be, but these obstacles are soon to be removed."

In 1772-73. "Mr. Cole, Schoolmaster at Claremont, writes, that he hath made considerable additions to his School, to which many Dissenters Send their Children, and that his scholars are now 40 in number." 7 *Hist. Mag.* 358, (second series).

March 27th, 1773, the Rev. Ranna Cossit was appointed by the S. P. G. to Haverhill Parish in the place of the Rev. Moses Badger. Mr. Cossit fixed his residence in Claremont. His native place was Farmington, Conn., or that neighborhood. He was of course ordained in England. It was a social influence which led him to Claremont. Two of his brothers had married the daughters of Mr. Samuel Cole.

About the time of his return to this country and settlement in Claremont, Mr. Cossit was duly collated by the Governor into the Parish.

"Province of }
New Hampshire }

[seal]

By his Excellency John Wentworth, Esquire, Captain General, Governor and Commander in Chief in and over Said Province, etc. etc.

To the Reverend Ranna Cossit first ordained Minister of the Gospell in communion with the Church of England att Claremont in the Province of New Hampshire, affore said;

By virtue of His Magesties royal Commission appointing me Governour and Commander in Chief of the Province and The Special authority thereby given me to collate any Person or Persons to any churches, chappels or other ecclesiastical benefices within said Province.—

I do hereby collate you, The said Ranna Cossitt to the Church of Claremont affore said with all ecclesiastical benefices to the same by law and right appertaining; To have and to hold the same during your said ministry in Testimony whereof I have caused the Seal of said Province to be hereunto affixed this 28 day of June in the 13th year of his Magesties Reign.

Anadomem 1773

J. Wentworth.

By His Excellencys

Command

Province of New Hampshire

Theo'd Atkinson

Sept 3 1773 Recorded the

Secty

4 book of charters Page (171)

Attest Theod Atkinson Secty"

A true copy from the original.

"November, 1773. Being the first Vestry meeting holden after the Rev. Ranna Cossit returned from England, with Holy Orders, at which Samuel Cole, Esq. was appointed Clerk; Capt. Benjamin Brooks and Lieut. Benjamin Tyler were chosen Wardens; Daniel Warner, Asa Leet and Ebenezer Rice were chosen Vestrymen."

The labors of Mr. Cossit were not confined to Claremont. He did duty as a Missionary in the towns along Connecticut River. In Haverhill there were a number of Churchmen. He officiated there one quarter of the time until the commencement of the War.

December 17th, 1773, the Society for the Propagation of the Gospel "agreed to empower Mr. Cossitt to see that justice be done to the Society, in the allotment of Glebes, etc., in New Hampshire." Also, the Society resolved to agree that a letter of attorney be sent to the Governor of New Hampshire, empowering Mr. Cossitt to act in behalf of the Society with regard to these lands, leaving blanks for persons whom the Governor may think proper to insert." *4 Peters' Reports, 482.*

The following is a Copy of the "POWER OF ATTORNEY TO REV. RANNA COSSIT."

"TO ALL TO WHOM THESE PRESENTS SHALL COME. The Society for the Propagation of the Gospel in foreign parts send greeting.

WHEREAS the Governor and Council of the Province of New-Hampshire in New england in America did several years ago make Grants to the said Society of, or interest the said Society in, divers considerable Quantityies of Land lying near to or within the several Towns of Chesterfield, Westmoreland, Walpole, Richmond, Westminster, Rockingham, Boyle, Stamford, Woodford, Keene, Townsend, Charles Town, Swanzey, Winchester, Hinsdale, Brattleboro, Fullum, Putney, Flamstead, Guilford, Thomlinson, Pownall, Lebanon, Enfield, Hartford, Hanover, Norwich, Windsor, Reading, Saltash, Killington, Lime, Dorchester, Cockermouth, Pomfrett, Canaan, Woodstock, Hertford, Bridgewater, Grantham, Bernard, Stockbridge, Arlington, Sunderland, Stratton, Sandgate, Manchester, Thetford, Strafford, Grafton, Plainfield, Sharon, Shaftesbury, Glassenbury, Rupert, Springfield, Dorsett, Weatherfield, Pawlett, Danby, Harwick, Tunbridge, Shrewsbury, Clarendon, Rutland, Somersett, Fairtree, Bath, Winhall, Wells, Tinmouth, Ludlow, Poultney, Castleton, Orford, Romney, Leinster, Newport, Marlow, Shoreham, Camp-

ton, Bridport, Guildhall, Granby, Pittsford, Cavendish, Maidstone, Ferdinand, Brunswick, Wenlock, Brumleys, Andover, Addison, Neshobe, Leicester, Stoningham, New Holderness, New Haven, Middlebury, Salisbury, Weybridge, Cornwall, Panton, New Fane, New Flamstead, Lyman, New Burnet, Wallingford, Ferrisburg, Monkton, Charlotta, Hinesbourg, Woodsbury, Preston, Dryden, Pocock, Minehead, Limington, Lewis, and Averhill in the said Province of New Hampshire for the several Charitable purposes in the said Grants mentioned.—

NOW THESE PRESENTS WITNESS that the said Society for the Propagation of the Gospel in foreign parts Have made Ordained Constituted and appointed and by these presents (Scaled with the Common Seal of the said Society) Do make Ordain Constitute and appoint and in their place and Stead put His Excellency John Wentworth Esquire Governor of New Hampshire Peter Livinus Esquire Chief Justice of New Hampshire and the Reverend Mr. Ranna Cossit Missionary at Haverhill in the Province of New Hampshire and the Survivors or Survivor or any one or more of them the said Society's true and Lawful attorney's and Attorney for and on behalf and in the Name of the said Society to Execute Do and perform all such Acts Matters and things whatsoever as shall or may be needful necessary or expedient for allotting locating Surveying bounding & Dividing the several Lands in the severall Towns aforesaid or elsewhere within the said Province which have been or shall hereafter be granted to the said Society or any Person or Persons IN TRUST for them or wherein the said Society have been or shall hereafter be Interested in or Intitled to as aforesaid (Save and Except such Lands and Heraditaments as have been Claimed to be any way Subject to or under the Jurisdiction of New York) and in or about the Issu-

ing out Patents or Grants for the said Lands or any of them or otherwise in or about the making obtaining or perfecting good and sufficient Estates or Tittles to the said Society therein or thereto and also all such other acts matters and things whatsoever as shall or may be requisite or expedient for Maintaining, Supporting and preserving the Rights Tittles and Interest of the said Society in or to the said Lands or any of them not Claimed as aforesaid as fully and effectually to all Intents and purposes as if the same was done by the said Society So as the said Society shall not in the making doing and Executing all or any of the Acts Matters or things before mentioned by their said Attorneys or any of them be put to or Obligated to pay any Sum or Sums of Money Costs Charges or Expences exceeding the Sum of twenty pounds Sterling unless with the Consent and approbation of the said Society first had and obtained in Writing under the Seal of the said Society And the said Society in all other doth hereby ratify and confirm all and whatsoever their said Attorneys or any of them shal Lawfully do or cause to be done in the premises pursuant to these presents IN WITNESS whereof the said Society have caused their Common Seal to be affixed to these presents this Twenty fifth day of April in the ffourteenth year of the Reign of our Sovereign Lord George the third by the Grace of God of Great Britian France and Ireland King Defender of the faith etc and in the year of our Lord One thousand Seven hundred and Seventy four."

[Seal]

7 *Hist. Mag.* 360. (*second series*).

Something was done by Mr. Cossit, and perhaps by the other attorneys, in furtherance of the designs of the Society. But the political condition of the province, very soon after this deed or power of attorney was given, made it impossible to attend to a public interest. With Mr.

Cossit the question of daily bread was quite significant. Personal safety was by no means certain.

Under the date of 1774—75, the Abstracts of the S. P. G. contain the following notice of the Rev. Mr. Cossit: "The Rev. Mr. Cossit acquaints the Society that he hath preached in thirteen different towns in the province, in each of which he found some members of the Church, who had formerly been under the care of the Connecticut clergy. He hath buried 3, and baptized 44 children, and 2 adults, in his own mission." 7 *Hist. Mag.* 358. (*second series*).

Another letter to the Society from Mr. Cossit, dated Dec. 26th, 1774, "contains an account of his providential escape from a party of 300 men, who threatened his life." 7 *Hist. Mag.* 358. (*second series*).

The Church edifice, afterwards known as Union Church, was commenced in September 1773. Its length was fifty-five feet, its breadth was forty feet and its height twenty feet. The plan of this building is said to have been furnished by Governor Wentworth, who promised to give the parish what nails and glass they might need, and, also, a bell and organ. But owing to causes beyond his control, these promises were not kept. The building was inclosed, however, a floor laid and a desk and deacons seat made. In this condition, it was used for Divine Worship during the Summer months, until 1783. It was then clapboarded, principally by donations made by Col. Benj. Sumner and Mr. Bill Barnes. In 1790, the inside of the Church was finished, and twenty five pews sold to pay the expenses. About the year 1800, the belfry was built, the outside recovered and painted. In 1806, a bell was purchased and hung. Subsequently an organ was placed in the gallery. In 1820, twenty five feet were added to the length of the Church.

It does not appear what amount of salary the Parish proposed to pay Mr. Cossit at the time of his settlement in Claremont. From the Society for the Propagation of the Gospel he received £ 30 sterling, and, perhaps, some profit from the Church Land. At the Easter Meeting in 1777, it "was agreed by the Vestry to give the Rev. Ranna Cossit thirty pounds lawful money for preaching last year." In 1778, they "agreed to give Mr Cossit fifteen pounds for the year ensuing." In 1781, they "agreed with the Rev. Ranna Cossit to give him thirty pounds for a year ending at Christmas, allowing him four Sundays to visit vacant churches: and the Rev. Ranna Cossit agrees to throw by all other business, and apply himself to the work of the ministry." This support was very inadequate. After the Declaration of Independence, his stipend from the Society was withheld. In his case, the Society paid it and gave him a Mission, in 1794, to Sidney, Cape Briton. He left Claremont in 1785. He died at Yarmouth, N. S. in 1815, aged 75 years.

Subsequent to 1775, the circumstances of Mr. Cossit and many Churchmen in Claremont were uncomfortable. They were the same to others in many places. When the angel of peace goes away, then suspicion, discord and violence bear rule. Reason and right are insignificant names. Good men have a plenty of wilfulness. When an element of dislike or prejudice on account of religion mingles with their sentiments, they can easily do very wrong things. In the sickening scenes of a civil war, it is sheer nonsense to cast all the blame on one side. The weaker party must go to the wall. The meekness of wisdom and a spirit of submission will much lessen the spiritual evils of all conditions. Oaths to temporal princes and rulers may not be lightly laid aside. But in the course of human events, the one should be broken and the other may, of necessity, cease to be binding.

The following papers are deemed material as a part of the history of the Episcopal Church in Claremont. Those who read them will make their own reflections. They are copied from the original minutes.

“The joint Com’tée of Safety from the Towns of Hanover and Lebanon having received a Letter from the Com’tée of Safety for Claremont, requesting the assistance of said Comtees in examining sundry Persons in said Claremont who were suspected of being inimical to the Liberties of America convened with said Comtee of Claremont and the Comtee of Safety for the Town of Cornish at the House of Mr. Joseph York in said Claremont on Tuesday the 5th day of December, A. D. 1775. At which time and place were present——

Capt. Oliver Ashley, Capt. Joseph Waite, Lieut. Asa Jones, Lieut. Joseph Taylor, Ensign Eleazer Clark, Deacon Jacob Royce, Comtee of Claremont——

Samuel Chase Esq. Col. Jonathan Chase, Deacon Hall, Mr. Commins, Capt. Spalding, Comtee of Cornish——

Deacon Nehemiah Estabrooks, Major John Griswold, Mr. Silas Waterman, Lieut. Jedah Hibbard, Comtee of Lebanon ——

Capt. Edmond Freeman, Lieut. David Woodward, Lieut. John Wright, Comtee of Hanover.

On which the Com’tée of said Claremont requested that all these Com’tées might (for sundry reasons) form into one general meeting for the examination of sundry Persons whom they had previously cited to appear before this Board for that Purpose, which request being complied with——

1st Chose Deacon Nehemiah Estabrooks, Chairman.

2d Chose Lieut. Jedeah Hibbard, Clerk.

Sam’l Cole Esq’r. Capt. Benjamin Sumner, Rer’d Ranna Cossit, Capt. Benjamin Brooks, Lieut. Benjamin Tyler, Asa Leet, Eben’r Judd, Ebn’r Judd Ju’r, Enoch

Judd, Ebn'r Royce, Hez. Royce, John Thomas, Sam'l Thomas, Benjamin Brooks Jr, Barne Brooks, Ebenezer Edson, Joseph Naughton, Daniel Warner Jr, Benjamin Leet, James Steel, Ephraim Peterson, John Brooks, Azel Brooks, Levi Warner, Zebal Thomas, all of said Claremont. After which the Persons whose names are annexed appeared before said Com'tee in consequence of the afore mentioned Citation who on examination testify and declare as follows—

1 The Rev'd Ranna Cossit on examination says I believe the American Colonies in their dispute with Great Britain, which has now come to blood, are unjust, but will not take up arms either against the King or Country, as my office and circumstances are such that I am not obliged thereto: respecting whom the following evidence further appears, viz: Dr. Thomas Sterns testifies and says that the Rev'd Mr. Cossit says—We (meaning the Americans) are in a state of Rebellion and are altogether in the wrong, and that if we should give up our Head man to justice, we should do well, and that the King and Parliament have a right to make laws and lay taxes as they please on America both internal and external.

Capt. Oliver Ashley testifies the same and adds that such like language is frequent. Mr. Cossit in presence of this meeting agrees to the foregoing deposition respecting him and adds I mean to be on the side of the administration and I had has lives any person should call me a damned Tory as not, and take it as an affront if people dont call me a Tory: for I verily believe the British troops will overcome by the greatness of their power and justice of their cause.

2d Sam'l Cole, Esq'r on examination says; It is rebellion to take up arms or fight against the King or his Troops in the present dispute: yea, 'tis more; it is Treason to fight against the King, in addition to which, that

he is bound by his oath not to fight against the King. Sam'l Chase, Esq'r testifies and says that about a fortnight ago Esq'r Cole was at his house and he offered said Cole a bill of paper money of the Congress in payment of a debt; on which said Cole says I will not take said bill, for it is of no more value than if you or I had made said bill. Esq'r Cole finally consented to the above, and adds, I don't value the Congress money more than the sole of an old shoe.

2d Capt. Benjamin Sumner, on examination says, "as to the proceeding and conduct of the American Colonies in their contest with Great Britain upon the whole I cannot agree with them, but I will not take up arms on either side, and if any of you gentlemen can in private or publick debate convince me of my error no man on earth shall be more ready to hear than myself.

4th. Sam'l Thomas, James Steel, Daniel Warner Jr, Asa Leet, John Thomas, Benjamin Leet, Eben'r Royce, Levi Warner, Eben'r Edson, Azel Brooks and Zebal Thomas, on examination declare their sentiments the same as those exprest by Capt. Benjamin Sumner.

5th Hez. Royce on examination shews great contempt in equivocating in regard to questions asked him by the Com'tee but in reply to one query says he likes the King's Proclamation last issued.

6th, Capt. Benjamin Brooks on examination says I am not settled with regard to the dispute between Great Britain and her Colonies. But according to what I understand of the dispute I rather think the Americans are in the wrong, but will not take up arms on either side.

7th Ephraim Peterson, Barne Brooks and Joseph Naughton on examination concur with Capt. Benj. Brooks.

8th Lieut. B. Tyler on examination says I am of the prevailing sentiment that the American Colonies in their

contest with G. Britain are not just, but will not take up arms on either side.

9th Cornelius Brooks and Eben'r Judd on examination say that they will not take up arms on either side.

10th Benj'n Brooks jr. Enoch Judd and Ebn'r Judd jr., on examination say that America is unjust in her contest with Great Britain and we will not take up arms on either side.

11th, John Brooks when asked how he feels when he thinks of the quarrel between G. Britain and her Colonies that has caused the blood of our American Brethren to be shed as well as Britons says I feel for the King's Troops and against the Colonies.

Adjourned till to-morrow morning nine o'clock.

Dec'r 6th met according to adjournment. Present as yestarday. Voted that it appears to us on examination that Capt. Benj'n Sumner, Sam'l Cole, Esq'r and the Rev'd Ranna Cossit have been chief advisors and Dictators to those other persons who have been under examination, and it is our opinion that they might with propriety be confined as having endeavoured to stir up sedition in said Claremont and also were against the united Colonies; and their names ought to be returned to the Hon'le Provincial Congress for their determination, which the Clerk is hereby directed to do, which we believe may as well serve the general cause as to confine all these persons examined by us. Motioned to those persons who have been examined that they voluntarily resign their fire arms and ammunition into the hands of the Com'tee of said Claremont; which they unanimously agreed to comply with and proposed to bring them in to-morrow morning.

3dly at the request of the Com'tee of Claremont, voted that the above mentioned arms and ammunition be deposited in the hands of Mr. Barne Ellis of said Clare-

mont, and said Ellis is not to let any person have any of s'd arms without order from the Com'tee of said Claremont. Voted to adjourn till to-morrow morning nine o'clock. Dec'r 7th, met according to adjournment. Present as yestarday.

1st Received the fire arms and ammunition of those persons who have been examined and delivered them to the custody of Barne Ellis agreeable to the vote passed yesterday, for each of which the Com'tee of said Claremont gave their receipt to the owners.

2dly Voted that this meeting be dissolved and it was dissolved accordingly. True copy from the Minutes.

Attest, Nath'l S. Prentice."

"In Congress at Exeter, Jan'y 3d 1776: Voted, That Benjamin Giles, Esq'r, Major John Bellows, Capt. Nath'l Sartel Prentice, Mr. Thomas Sparhawk and Mr. Elijah Grout, be a Committee to Examin and Try Capt. Benjamin Sumner, Sam'l Cole Esq'r, the Rev'd Ranna Cossit and Eleazer Sanger—persons reputed to be enemies to the Liberties of this Countrey and on conviction thereof to inflict such Penalties or Punishments as they shall see fit—not to exceed Fine or Imprisonment, saving an appeal to this House or General Court."

"Extract from the Journal of the Congress."

"Coloney of New Hampshire }

Cheshire ss.

} Pursuant to the foregoing resolve, I do hereby give notice to the above mentioned Benjamin Sumner, Samuell Cole and Ranna Cosset of Claremont in said County and Eleazer Sanger of Keen in s'd County to appear at Charleston at the House of Abel Warner, Innholder, in said Charleston on the second Wednesday of April next at one of the clock, P. M., to answer the Allegations brought against them by sundrie Evedences before the Commities of Saftie for the

Towns of Claremont, Cornish, Lebanon and Hanover, on the 5th day of Decem'r last as appears by an exhibition theirot, to the late Congress at Exeter.

Benj'n Giles Presid't } In behalf of
 } the Comm'tt

Charleston March 28, 1776."

"Charlestown April 10th, 1776.

' Colony of }
 New Hampshire ss. }

Aregreeable to a resolve of the Hon'ble Congress appointing Benj'a Giles Esq'r, Majr John Bellows, Capt. Nath'l Sartell Prentice, Mr. Thomas Sparhawk and Mr. Elijah Grout a Com'tee to examine and try Capt. Benj'a Sumner, Sam'l Cole Esq'r Rev'd Ranna Cossett and Eleazer Sanger, persons reputed to be Enemies to the Liberties of this Country etc.

We the Subscribers having notified the afores'd Sumner, Cole, Cossett and Sanger to meet at time and place above mentioned for the purpose afores'd, and Mr. Ranna Cossitt, Sam'l Cole Esq'r and Capt. Benj'a Sumner appearing—upon examination, by their own Confession and Evidences in the Case, having maturely considered the same, Judge that the evidence and fact exhibited by the Joint Com'tees of Claremont, Cornish, Lebanon and Hanover unto the afores'd Congress against the afores'd Cossett Cole and Sumner are well supported.

We the Subscribers are of Opinion that the s'd Mr. Ranna Cossett and Sam'l Cole Esq'r be from and after the 12th day of this instant April confined within the Limits of the Township of Claremont in s'd Colony during the present Contest between Great Britain and the Colonies unless they or either of them shall be released by certifying their good Behaviour in future to the Com'ee of Claremont or the Subscribers, or upon Application, if

they see Cause, to the Hon'ble Council and Assembly of this Colony.

Also, that Capt. Benj'a Sumner be subjected in the same manner and within the same Limitts as Cossett and Cole above mentioned, or give sufficient bonds to the acceptance of the Com'tee of Claremont for the time being, obligiding and binding him to his good behaviour and that nither of the above named persons be seen conversent together upon any occasion whatever, except meeting together for Publick Worship.

Furthermore if either of the above named persons shall not strictly and uprightly keep the above Determination and being fairly convicted thereof before the Com'tee of Safty of Claremont that they be and hereby are directed to committ the offender to the Common Goal there to abide untill released by the Order of this Com'ee or the General Assembly of this Colony and that their fire arms be still retained in Custody of the Com'ee of Claremont afores'd ;

Provided, Nevertheless, that if the afores'd Mr. Ranna Cossett shall be call'd upon by any of the people of his perswasion specially to officiate in his ministerial office in preaching, baptizing and visiting the sick this order is not intended to prohibit him therefrom.

A Coppy Examn'd.

Attest, Nath'l S. Prentice, Clerk."

When the Priest, the Shoolmaster, the Man of War, and their fire arms were thus disposed of, doubtless, those studious of the liberties of the country slept soundly. Other annoyances were experienced by these dangerous persons from the Committee of Safety for Claremont. Possibly the result was not precisely what was intended.

The Rev. Ranna Cossitt wrote to the Secretary of the S. P. G., from New York Jan. 6th, 1779, as follows.

“I arrived in this city last Sunday, by permission, with a flag, and am to return in a few days.— I trust the Society cannot be unacquainted with the persecutions the loyalists have endured in New England. I have been by the committee confined as prisoner, in the town of Claremont, ever since the 12th of April, 1775; yet God has preserved my life from the rage of the people. I have constantly kept up public service, without any omissions, for the king and royal family, and likewise made use of the prayer for the high court of parliament, and the prayer used in time of war and tumults; have administered the Lord’s Supper on every first Sunday in the month, except two Sundays that we could not procure any wine. The number of my parishioners and communicants in Claremont are increased, but I have been cruelly distressed with fines for refusing entirely to fight against the king. In sundry places where I used to officiate, the church people are all dwindled away. Some have fled to the king’s army for protection; some were banished; and many are dead.” *Hawkins, 257, 258.*

A single sentence of the Rev. Samuel Jarvis, D. D. LL. D., may be here quoted: “No one in England can know how much these Missionaries had to endure for the sake of Christ and His Church: They were confessors, if not martyrs.” *Hawkins, 258.*

During the war the following named persons with their families united with the Episcopal Church: Benjamin Sumner, Daniel Dodge, John Marsh, John Marsh jr., J. Hitchcock, I. Hitchcock, James Steel, Bill Barnes, Joseph Norton, Abner Cole, Asa Jones, Timothy Granis, Wm. McCoy, Daniel Curtis, Abner Meiggs, Ambrose Cossit and Dr. William Sumner. The names of those known as Churchmen at the beginning of the war were, Samuel Cole, Benjamin Brooks, Benjamin Brooks

jr., Cornelius Brooks, Barnabas Brooks, Daniel Warner jr., Levi Warner, Ebenezer Judd, Ebenezer Judd jr., Enoch Judd, Daniel Judd, Ebenezer Rice, Hezekiah Rice, Benjamin Tyler, Ebenezer Edson, John Thomas, Samuel Thomas, Zebil Thomas, Asa Leet, Benjamin Leet, Benjamin Peterson, Ephraim Peterson, Abner Matthews, Abel Bachelor. Thus at the commencement of the War there were twenty six families; at the close of it forty two.

After the departure of the Rev. Mr. Cossit in 1785, this church was without the services of a clergyman for some time. During this time, Mr. Ebenezer Rice acted as Lay Reader. In 1784, the town voted to lay out four acres for the use and benefit of the Episcopal Church, for a church yard, including the ground on which the church now stands. In 1785, a cheap service for the Holy Communion was purchased, and in 1822, a more valuable one was presented to the church by the Hon. S. Kingsbury and Mr. Dustin. In 1787, an agreement was made with Mr. Abraham Townlinson Jun'r, to read prayers and preach for the term of seven months. Probably he was a Congregationalist minister. It would not be necessary to stipulate that a Churchman should read prayers. No such name appears in any list of Episcopal Clergymen in New England.

During May and June 1787, the Rev. James Nichols of Arlington, Vermont, officiated in Union Church. On Whitsunday, May 27th, he administered the Lord's Supper to forty-three persons and baptized twelve children. Subsequently, he baptized seven more. In 1788 and 1789, the Rev. Tillotson Bronson, then resident at Strafford and Hanover, did some duty in Claremont. He baptized sixteen children. In March 1788, the Rev. Mr. Cossit was in Claremont and baptized Eunice, daughter of Moses Russell. Doubtless he officiated one Sunday or more.

Fortunately the parish in Claremont secured, in 1788, the services of the Rev. Solomon Blakeslee of Connecticut. His salary was fifty two pounds, to be paid in wheat at five shillings per bushel, or other grain, with the use of the Glebe and the rents then due thereon. He had permission to officiate in Weathersfield four Sundays during the year on condition that the people there would pay him in the same proportion. He remained in Claremont only one year, and then, much to the regret of the people, removed to East Haddam, Conn. His services in Claremont appear to have been very beneficial.

June 6th, 1790, the Rev. John C. Ogden of Portsmouth visited Claremont and baptized five children. In September next following, the Rev. Mr. Blakeslee was again in Claremont, and vigorous efforts were made to secure his services as a minister. The parish offered him a salary of forty pounds, lawful money, and, perhaps, the benefit of the Glebe. He accepted the offer and appears to have officiated in Claremont three fourths of the time and one fourth in Weathersfield, during 1790, 1791, and 1792. According to the imperfect record only eight children were baptized by him. In 1792, Judge Kingsbury, Jabez Upham and John W. Russell were chosen to assist in reading in the Church, as occasion might call. Mr. Blakeslee appears to have left Claremont in September, 1792. At the Easter meeting in 1793, the parish voted to "raise thirty-five pounds to hire preaching." Probably very little preaching was done. No baptisms are recorded during that year. September 10th, of that year, the question of inviting the Rev. Mr. Miles of Connecticut to visit Claremont was left at the discretion of Sanford Kingsbury. There is no evidence that he invited him or any other minister. It is quite evident that no one properly qualified officiated in Union Church during the remainder of the ecclesiastical year.

October 31st, Sanford Kingsbury and Ambrose Cossit were appointed a committee to agree with a Mr. Dennie "what they would give him for his services here," till the first of March, 1794, "and also to provide a Place for Mr. Dennie to put up at when he is in Town." Of this gentleman, the writer has no knowledge. At Easter 1794, the parish voted to raise fifty five pounds to hire preaching for the year ensuing and to pay for what they had had and to pay some incidental expenses. May 13th, of the same year, on the petition of Ambrose Cossit, Ebn'r Rice, Amos Conant, Oliver Tuttle, John Hitchcock, John Moore, Ebn'r Spary, Ephraim Tyler, Wm. Brick, John W. Russell, George B. Upham and Joseph L. Sterne, a meeting of the parish was holden "to see upon what Terms they will join the Congregational People in Hireing Mr. Whiting to officiate in s'd Claremont as a Minister." The action of this meeting was as follows:

"Voted, that they would join with the Congregational People, provided they could agree upon the Terms. Then voted and chose seven Men to be a Committy to meet the other Commity—Naimly, Mr. Bill Barnes, Ebn'r Rice Ambrose Cossit David Dodge Sanf'd Kingsbury Esq'r John W. Russel and Capt. George Hubbard and voted to authourize them to Hire Mr. Whiting to officiate Alternately at the Church and at the Meeting house for Such a Term as they should agree upon as a Candidate for Settlement over the whole Town on the following Conditions viz 1st that he Receive Episcopal Ordination 2ly that he officiate Alternately at the Church and Meeting House and 3dly that on these considerations this Society will agree that Mr. Whiting be settled over the whole Town and That the Town Reap the Benefit of the Publick Lands Belonging to the Church so long as he continues to be our Minister.

Then voted to ajourn this Vestry Meeting til Tuesday the Twentieth day of May Instant at four of the Clock P. M.

Atest Ebn'r Rice Society's Clerk"

"Tuesday May 20 then Meet according to ajournment and Proseeded to Hear the Report of s'd Com-munity which was that the other Society or People would not Comply with the Terms Therefore we Voted to Dissolve s'd Vestry Meeting

Ebn'r Rice Parish Clerk"

May 25th, 1794, the Rev. J. C. Ogden officiated in Union Church and baptized six children. It is not unlikely that, as he was then residing in Hartland, he may have had much influence in determining the action of the parish in regard to Mr. Whiting. August 17th, he again officiated in Union Church and baptized three children.

February 19th, 1794, the Episcopal Church in Claremont was duly incorporated by the name of "Union Church." The annual parish meeting for the election of officers and the transaction of business was fixed on Tuesday of Easter week. The parish may have and hold property other than the Church and glebe, the income of which shall not exceed three hundred pounds.

March, 1795, the Rev. Daniel Barber commenced his ministrations in Claremont. On the 15th of that month, he baptized three children. This date may indicate the first official act by him.

At the Easter meeting, April 7th, 1795, it was voted "to give Mr. Barber Seventy five Pounds if he will preach with us one year." This offer was accepted by Mr. Barber. The Wardens of that year were Sanford Kingsbury, David Dodge and Barnabas Ellis. The Vestrymen chosen were, Ambrose Cossit, John Strobridge and John W. Russell.

In accordance with a petition of ten members of the parish, a meeting of the Vestry of Union Church was holden September 14th, 1795, having regard to the permanent settlement of Mr. Barber. This meeting offered to pay him annually seventy-five pounds. This offer he accepted, and became the Rector of Union Church. Mr. Barber relinquished whatever claim he might be supposed to have to the income of the church lands. In subsequent years, something was added to his salary.

In 1796, the following named men gave in their certificates to the town authorities of Claremont, professing that they had united with the Episcopal Church, and protesting against being taxed for the support of the Rev. John Tappan—the minister of the Congregationalist Society: viz. Elisha Sheldon, Francis Chase, John Cotton, Peter Russell, Benjamin Sweet, Walter Ainsworth, Matthias Stone, Jonathan Emerson, John Stone, Asa Dunsmore, Samuel Atkins, Joseph Wilson, Abel Dustin, Jonathan Shaw jr., Nicolas Carey, Christopher York, Josiah Rich, Stephen Barber, Roger Philips, Lemuel Dean. After this movement, there were no further attempts made in Claremont to tax every body for the support of Congregationalism.

March 29th, 1796, this being the time of the annual meeting, the following votes were passed: "Voted and Chose Theophilus Clark Benj'n Tyler jun'r Joseph Rice Charles Kingsbury and John Ives quoiristers for the year ensuing.

Voted to Raise forty Pounds this year some Part of which was to get Robes Bible and Cushion.

Voted to Lay to the Common for a green Such Part of the Church yard as the Wardeans shall Think Proper"

In 1797, the same " quoiristers " were again chosen. The meeting refused to add five pounds to the salary of Mr. Barber, and " voted to Pay for the Orgain Case."

In 1798, the annual parish meeting "Voted that they would Repair the Porch but Not Paint the Church this year and to Raise forty five Pounds to Pay the Rev'd Mr. Barber and three Pounds for Incidental Charges or 160 Dollers in the whole."

In 1799, the parish "Voted that they would give Mr. Barber the use of that Field on the Gleebe for one year Provided he would stock it to Clover and not to Cary of any of the Timber of s'd lot." They "then voted to Pas over the Last Article in the warning," which was "to see what Sum the Parish will Pay the orginist." The lot so generously given to Mr. Barber for one year was "on the Gleebe west of the Church."

In 1800, at the annual mceting, the parish "voted to give Mr. Barber the use of three Smal Lots on the Gleebe that are not Leased to gather with all that becomes Due on the Leases for the Space of one year also about five Dollars and a half which was coming from Mr. Ezekiel Leet collector for his Sallery for the Present year Including what he has Received Towards the Present year all which Mr. Barber Agreed to Accept of"

"Voted to Rais one Hundred dollers for to underpin the Church to get a Cushion and for other Insidental Charges "

"Voted to give Eben'r Rice Thirty five Dollers for to underpin the Church and Point it with Lime and four Dollers for Sweeping ye Church the year Past."

In accordance with the petition of Eben'r Rice, Thomas Dustin, Theophilus Clark, Sanford Kingsbury and others, a meeting of the parish was holden, December 29th, 1800, for the purpose of repairing and improving the Church. This meeting "Voted and Chose Owin Fling Benj'n Grandy and Benj'n Tyler for" "a Committee to Examine the outside of the Church and See what Part or whether all must be new covered." This

committee reported that the North Sid and East End would doo Except the Body of the Chansel up to the Eves." "Then they voted to New Cover all the rest of the out Sid and Paint the whole." "Voted to Build a Steple or Belfrey at the West end of the Church." "Voted to Sel the Pew ground for three Pews or four as they shall find Convenient at Publick vandue and appropriate the avails Towards the Repairs of s'd House." "Voted to Chuse a Committee to See to the Letting out or Contracting with some Person or Persons to do the work of New covering Building and Painting etc." "Voted and Chose Sanford Kingsbery Doct. Thomas Stern and Bill Barnes to be a Committee for the above Porpus." "Voted and Chose David Dodge Ichabod Hitchcock and Ebn'r Rice to be a Committee to Draw a Plan of the Belfrey."

At an adjourned meeting of the parish, January 1st, 1801, after selling a pew to William Breck for \$42, a pew to Elisha Andrews for \$39, a pew to George Cook for \$44, and a pew to Mica Potter for \$15, "They Proceeded to Vandue the Work of Building Covering Painting etc etc (viz) to Lay the underpinning or foundation of the Steple or Belfray with stone and Lime Build s'd Steeple finish it Compleet out side and inn and also to New Cover the out side of the Church all Except what is before Reserved (viz) the North Side and Part of East End and to Paint the whole of the out Side of s'd Church and Steeple while the upper Ball to be over laid with goold leaf with a vien or wethercock and to build within the Church Six Pews five below and one in the gallery Right over where the Stares Now Stan also a door out of the Steple into the galery all which work was undertaken or bid of by Stephen Dexter for five Hundred and Eaighly four Dollers." "Voted to Rais by a Tax four Hundred and fifty Dollers Towards Defraying the Charge of the before Described Work."

April 7th, 1801, the parish meeting "Voted and Chose Stephen Rice for their Orgainest for the year ensuing," and "Voted to give the organist fifteen Dollers." The same meeting, "Voted to Except of Mr. Barbers Proposals (viz) he to Take Twenty five Dollers of the Tax already Raised and he to Take the Leases or all the Avails of the Lands while Next Easter Rendering an account of what ever he Receives, and what ever that falls short of his Salary the Society to make it up afterwards and if it over runs he to account with the Society in futer."

Soon after his settlement in Claremont, Mr. Barber, with others endeavored to form a Diocese in the valley of Connecticut River. Evidently the leading members of Union Church favored the project. July 11th, 1801, "Sanford Kingsbury Thomas Stern Moses Russell Timothy Grannis Eben'r Rice Jared Peck Hezekiah Roys Nehemiah Rice Ichobod Hitchcock Benj'n Leet," petitioned the wardens—Bill Barnes, Ambrose Cossit and William Breck—to call "a special Vestry Meeting" "to appoint four Members to Represent this Church in a Convention to be composed of Members from the Churches on the East and West side of Connecticut River for the Porpos of forming a Union and Establishing a Diocess according to the Advice of the Bishop of Connecticut." The meeting was duly called and held August 4th, 1801. "Voted and Chose Mr. Ambrose Cossit Eben'r Rice Sanford Kingsbury and David Dodge for the above Committy." "Nextly voted to Chuse a Committee to Procure a Lightning Rod." "Voted and Chose Ambrose Cossit Bill Barnes and Will'm Brick Gentlemen for the Porpos of Procuring a Lightning Rod." The contemplated Convention was holden in Claremont August 14th, 1801. This Convention was composed of delegates from Westminster, Weathersfield, Rock-

ingham, Hartland and Claremont. Measures were taken by it for the union of the several Churches represented and others. A petition for power to act, prepared by the Clerk, William C. Bradley, for presentation to the General Convention, was adopted. By this body the power desired was granted, but, for good reasons, taken away in 1808.

April 20th, 1802, the regular parish meeting, after doing the ordinary business, "Voted and Chose Sanford Kingsbery Esq'r David Dodge Bill Barnes and Mr. William Brick Members to attend the Convention in July or August next."

At a special parish meeting August 17th, 1802, it was "Voted that they would make Provision [for] the Convention to Set here on the Eaighteenth Instant." "Voted and Chose Mr. Bill Barnes Maj'r Moody Dustin and Timothy Grannis to be a Commity to Make Provision for said Convention." "Voted to accept of the Generous offer of the Honourable Stephen R. Bradley Esq'r of the Loan of a Bell to said Church and to Return the Thanks of the Society for the same." "Also Voted that the Wardeans be requested to Procure said bell and fit it up for use and Bring in ther Account for their Expence against said Society for the same." "Then voted to ajourn this Meeting til to-morrow at six o'clock in the afternoon."

Probably the bell of Gen. Bradley, which had been taken by him from the Congregational Meeting-house in Westminister, on account of some displeasure with either the society or the minister and hung on a pole in his yard and used to call his workmen to their meals, was never brought to Claremont.

"August 18th Six o'clock then Met according to ajournment and Proseeded as follows (viz) voted to Pay the Expence of Mr. Barbers going to Concord being

Appointed by the Convention of this District to attend the Convention to be Houlden at Concord on the Twenty-fifth of August Instant."

In consequence of letters received from Nathaniel Adams, Secretary of the Convention at Concord above refered to, requesting action on the part of Union Church, in regard to the proposed Constitution of the Protestant Episcopal Church in New Hampshire, a special meeting of the parish was called to meet December 14th, 1802. Without any action on the subject of the Constitution, this meeting adjourned to January 4th, 1803. "Then Met according to ajournment and Proseeded to Take into Consideration the Second Article in the warning and Voted Unanimously that it is the opinion of this Society that the connecion formed with the Church of Cornish and the Churches in the State of Vermont and being by our United Application to the grand Convention held at Trenton Septem'r 1801 formed into a District and Request of said Churches in Convention to the R. Rev'd Bishop Jervis to take the Care of and Superintend said District forbids the Society Takeing under their Consideration the Proposed Constitution then voted the Wardens be Requested to Communicate to s'd Convention the Deliberations of the Society on the Subject."

At the Easter meeting, April 12th, 1803, after some routine business, and action in regard to the salary of Mr. Barber, which never seemed to be a settled thing, "Then voted to procure a Bell the weight of which should not Exceed Six Hundred nor less than five Then voted to Rais two Hundred and fifty Dollers to Procure s'd Bell and to hang it fit for use Voted and Chose Eben'r Rice David Dodge and Ambrose Cossit Esq'r a Comitty for the Procuring and hanging s'd bell." "Voted and Chose Sanford Kingsbery Wm. Breck and

Ambrose Cossit Esq to attend the Convention at Rockingham."

April 3d, 1804, the same being Easter Tuesday, the regular parish meeting, "Voted and Chose Steven Rice orgainist and to ring the bell and voted that the Treasurer be Impowred To Pay Stephen Rice Thirty Dollers at the End of the year Provided he Rings the Bell as usal and Plays on the orgain the year Ensuing." "Voted and Chose Wm. Breck Sanford Kingsbery and Ebn'r Rice Members to Attend the Convention to be Holden at Wethersfield in the State of Vermont in August Next."

April 16th, 1805, Tuesday in Easter week, having transacted the usual business, "Voted and Chose Sanford Kingsbery Esq Eben'r Rice and John H. Sumner members to Attend the Convention to be holden at Westminister in August Next."

At the annual meeting, April 18th, 1806, the following votes were passed: "Voted to Give Mr. Barber one Hundred Dollers in adition to his yearly Salery for this Present year." "Voted that the Wardens with the advice of the Vestrymen May if they can agree Leas to Stephen Rice a Certain Part of the Second fifty acre Devision of the Gleebe for the Consideration of Serving as an orgainest to the acceptance of the Society." "Voted not to Enlarge the Galery" "Voted that they mite Enlarge the Galery Provided they Put the Society to no Expence for the same." "Voted the Wardeans secure the Belfry." "Voted and Chose Colo John Strobridge John H. Sumner and Ichabod Hitchcock Members to attend the Next Episcopal Convention to be held in this Town at Union Church August or September next." "Voted that Eben'r Rice and Mr. Barnabas Ellis be a Committy to Provide for s'd Convention."

June 2d, 1806, a special meeting called on the petition of Eben'r Rice, John Dodge, Daniel Barber, Joseph

Rice, William G. Andrews and others, "Voted to give an additional Power to the Wardeans to Leas to Stephen Rice so much of lot No Eaight in the Second Devision of fifty acre lots in s'd Claremont as shall Compensate him not only as officiating as an orgainest for s'd Parish but also for Teaching a Singing School six weeks Each winter two Nights in Each week Succesively So long as he shall give Satisfaction to a Majority of the Parish."

The annual meeting of the parish on Tuesday in Easter week, March 31st, 1807, having done the usual business, "Voted Judge Kingsbery Maj'r Oliver Ashley and Eben'r Rice to be Members to Attend the Episcopal Convention at Hartland in September Next."

In 1807, Nathaniel Adams and others of the Trustees, appointed by the Society for the Propagation of the Gospel in 1788, made some proposals to Union Church, Claremont, and Trinity Church, Cornish, in regard to the acceptance and use by them of the Society's land in Cheshire County. On the receipt of these proposals thirteen members petitioned the wardens—John H. Sumner, Benjamin Tyler jun. and John Strobridge—to call a special meeting of the parish to consider and act on the subject. Dec. 1st, 1807, a meeting was duly called and held. The following votes were passed: "Voted to accept of the Proposal of Nath'l Adams Esq'r and others of the Trustees Reletive to the Propagation Lands in the County of Cheshire." "Voted to Endemnify the Trustees from any Cost of Lawsute all of them that shall hereafter Sign a Deed of s'd Lands to the Corporations of Union and Trinity Churches of Claremont and Cornish." Voted that the wardens of Union Church Hold a Conference with the wardens of Trinity Church of Cornish on the Subject. Then voted to ajourn this meeting til Saturday next being ye 5th at one of the Clock P. M."

December 5th the meeting of the parish was holden according to adjournment "to hear the Report of the Wardeans as follows (viz) The wardeans in compliance with their Special appointment the Last meeting have had a Conference with the wardens of Trinity Church of Cornish beg leve to Report the following Resolution adopted by said Conference" "Voted and agreed that there be an ajant from Each Corporation who are to form one boddy chosen to Examin the Situation of the Society's Lands in the County of Cheshire and if they think Proper to Commence Sutes for the Recovery of the Lands they have a Right to Voted and Chose John H. Sumner Nath'l Hall ajants for the above Porpos Voted and agreed that the above ajants have full Power to Compound with any Persons who are now in Possession s'd Lands

Signed John H. Sumner } wardens
 John Strobridge }

Decem'r 5th 1807 "

"After Hearing which Conference the Society voted to accept of the Dooings of the wardeans."

In consequence of this action of Union Church and Trinity Church, a deed was made May 18th, 1808, conveying to them, with certain conditions, the Society's rights in the County of Cheshire, by Nathaniel Adams and Simeon Olcott. This deed is inserted in another connection.

After doing the usual business, the parish meeting, April 19th, 1808, "Voted and Chose Maj'r Oliver Ashley and Maj'r Ezra Jones Members to attend the Convention of the Protestant Episcopal Church to be Holden at Rockingham in September Next."

April 4th, 1809, the same being Tuesday in Easter week, the parish meeting "Voted and Chose Eben'r

Rice Maj'r E. Jones and Maj'r Oliver Ashley Members to attend Convention" April 24th, 1810, the parish meeting "Voted and Chose Capt. George Hubbard and John H. Sumner Esq'r members to attend the convention holden at Union Church Claremont August 21st 1811." This appears to have been the last of the Diocese in the valley of Connecticut River. March 31st 1812, the parish voted to pass over the article in the warrant—"To choose Members to Attend the convention to be holden at New holderness in August." But at a special meeting, May 25th, Thomas F. Saxton and Ebenezer Rice were chosen delegates.

The annual vestry meeting, April 16th, 1811, also passed the following vote: "Voted and agreed that the Wardens of this Parish be and hereby are requested to release and quit claim unto the board of trust for this eastern diocese all Right, title, claim or demand, this Society have in and unto the Societies Lands in the County of Cheshire, except in the Towns of Claremont and Cornish, upon conditions, (viz) they paying or securing unto Union Church, Claremont and Trinity Church, Cornish, in part the expences s'd Union and Trinity Churches have been at in taking care of s'd Lands and prosecuting Law suits, and what expence we are now holden for; but should the sum amount to more than seven hundred Dollars, it is considered that they, the s'd Corporation are holden only for that sum to s'd Union and Trinity Churches and they indemnifying us from all future expence arising from s'd Lands; and they paying us and Trinity Church in Cornish one half the net yearly income of s'd Lands according to the tenure of the deed of trust from the trustees: but should the income of s'd Lands amount to more than forty thousand Dollars it is considered that the s'd Union and Trinity Churches are not entitled to no more than one half that sum."

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The deed contemplated in the above writing was executed, May 9th, 1812, by Ithamar Chase, Jonathan Chase and Bela Chase of Trinity Church, and by Sanford Kingsbury, Isaac Hubbard and John Smith, Wardens of Union Church. The trust, with the conditions, was accepted by "the Trustees of Donations." July 12th, 1812, the Board of Managers voted, "That the Treasurer be, and hereby is, authorized to pay the sum of (\$700.00) seven hundred dollars to the order of Ithamar Chase, Jonathan Chase, and Bela Chase—wardens of Trinity Church in Cornish; and Sanford Kingsbury, Isaac Hubbard and John Smith—wardens of Union Church in Claremont, in the County of Cheshire and State of New Hampshire, the same being the consideration money mentioned in their deed to this Society, bearing date the ninth day of May last."

In September of this same year, these parishes entered into the following agreement:

"It is the agreement between Union and Trinity Church that all monies which may become due from the Corporation at Boston known by the name of the Trustees of Donations for the Protestant Episcopal Church to which the said Union and Trinity Church shall hereafter be entitled; said money shall be divided as follows; two thirds to the corporation of s'd Union Church, and one third to the corporation of Trinity Church, till the whole expense of the suits &c be paid, and afterwards the income and profits of the said lands, to be equally divided between the s'd Churches.—Due to Union Church *Seven Hundred twenty Six Dollars* and Eighteen Cents—Due to Trinity Church *Three Hundred Twenty Four Dollars* twenty Five Cents for monies advanced in support of law suits—as may appear by a settle-

ment this day between the Wardens of the respective Churches

September 15th 1812,

	Sanford Kingsbury	}	Wardens
(Signed)	Isaac Hubbard		of
	John Smith		Union Church
(Signed)	Ith'r Chase	}	Wardens of
	Bela Chase		Trinity Church"

At a special meeting, holden September 29th, 1818, the parish having become dissatisfied with the Rev. Mr. Barber, "Voted that the Rev. James B. Howe be hired to preach among us for such a time as he shall accede to, not exceeding one year." "Voted and chose Judge Kingsbury Maj. Jones Samuel Fiske Esq. Isaac Hubbard Esq. and Benj. Tyler a committee to confer with Mr. Howe."

The same meeting took notice of the will of Major Ashley, and passed the following vote: "Voted that the Wardens be empowered to borrow money to pay the taxes and redeem certain Lands lying in the state of Vermont, now the property of Union Church, by a Will of Maj. Oliver Ashley late deceased." Maj. Ashley died April 9th, 1818.

What in the Will of Maj. Ashley related to Union Church was as here follows: "Thirdly—I give, bequeath and devise all my lands in the State of Vermont with the appurtenances thereof, to Union Church in s'd Claremont, in perpetual succession forever; the income of which lands to be by the s'd Society applied to the support of an Episcopal Clergyman in s'd Society, and I hereby appoint the Wardens of s'd Society for the time being *Trustees*, to superintend and take care of s'd Lands and the funds that may arise from the same, giving them the s'd Trustees, power to sell and convey the s'd lands in any way they may think proper, or they may lease

them, and the use and income of the same to be applied as above, but the principal of the money arising from any sale or otherwise, to be *a fund forever*, for the purposes above stated." "And, lastly, I give, bequeath and devise all the residue of my estate, wherever it may be found, to the s'd Union Church, to be put on Interest, and the interest of the same to go to the same use and purpose that my lands in Vermont are, and to be under the care of the same Trustees."

This will was executed November 13th, 1817.

Pursuant to a warning by the Wardens of Union Church—Ezra Jones, Isaac Hubbard and Benjamin Tyler—a special parish meeting was held November 12th, 1818. Sanford Kingsbury was chosen Moderator. This meeting passed the following votes: "Voted to dismiss the Rev'd Daniel Barber from any further services as Rector of Union Church." "Voted to appoint a committee of five to treat with the Rev. D. Barber." "Voted and Chose Sanford Kingsbury Ezra Jones Isaac Hubbard Benjamin Tyler and John Smith for s'd committee." "Voted not to accept Mr. Barbers 2nd proposal which was to give him three hundred Dollars in addition to all arrearages." "Voted to adjourn the meeting for one hour that the above named committee might have Leisure to treat with the Rev. D. Barber respecting his dismissal." "On assembling Voted to accept the report of the committee on Mr. Barbers third and Last proposal to Union Church Society (viz) that all Dues be paid me, that I be paid one hundred Dollars over and above all dues, that I have liberty to cut 40 cord of Wood under the direction of the Wardens on the wood lot or Glebe, that my robes be allow'd me—Signed Daniel Barber it is the opinion of your committee the above proposals be complied with

Sanford Kingsbury
for the committee "

“Voted to Dissolve the meeting.”

Thus closed a Rectorship of more than twenty-three years. The evil influence of Mr. Barber's defection was quite small. His ministry in Claremont had not been a fruitless one. The number of families connected with the parish, when he came into it, was over forty. The number of communicants at that time may have been about forty-five or fifty. About the time of his secession, there were, on the list of parishioners, the names of one hundred and forty men, liable to pay taxes. The number of communicants at that time cannot now be given. In 1820, the number was ninety-five.

The annual meeting on Tuesday of Easter week, April 13th, 1819, “Voted that Mr. James B. Howe be invited to settle in the work of the ministry over this society agreeably to the fourth article in the warrant.” “Voted that Sam'l Fiske, John H. Sumner and Elisha Hitchcock be a committee to nominate nine persons as a committee to confer with Mr. Howe on the subject of the preceding vote.” “Which committee nominated and reported the following persons—viz—Sauf'd Kingsbury, Eben'r Rice, Ezra Jones, Isaac Hubbard, Ben'n Tyler, Bill Barnes, Timo. Grannis, John Smith and Nathan Bingham.” “Voted that said persons be a Com'tee to confer with Mr. Howe and make report at this meeting.” “Voted that this meeting adjourn for half an hour.” “The meeting again opened.” “The committee appointed to confer with Mr. Howe reported the following propositions in writing signed by said Mr. Howe, viz.

“Claremont April 13, 1819 (Easter Tuesday)

To the Committee appointed this day by the members of Union Episcopal Church to invite me to become their pastor and to make proposals for my maintenance.

Gentlemen to your proposals—(viz. the sum of \$650.00

as a yearly salary) I cannot accede, for they will not be adequate to my support, but at your request I make the two following propositions for your consideration.

1st six hundred dollars a year for the two first years, afterwards seven hundred and eighty dollars during my ministry. Or 2nd seven hundred dollars during my ministry, it being understood if sickness or any other misfortune should prevent my discharge of ministerial duty, that I should be as little burthensome as possible, that we may strive together for the faith of the Gospel and the furtherance of our truly Apostolic Church, whose prosperity is now and I pray God may ever be near my heart.

Signed, JAMES B. HOWE."

"The above contains Mr. Howe's propositions as altered by him at the suggestion of a second committee—viz. —S. Fiske, Ezra Jones and Bill Barnes, who were appointed for that purpose."

"Voted to accept Mr. Howe's 2nd proposition—to give him seven hundred dollars for his yearly salary so long as he continues settled in the ministry over s'd society."

The Rev. Mr. Howe was instituted Rector of Union Church, September 15th, 1819, by bishop Griswold. The Rev. Titus Strong of Greenfield, Mass., preached the sermon on the occasion. The day following this service, the Vestry "Voted that the Rev'd Mr. Strong be requested to furnish the Society with a copy of the Sermon delivered by him on Wednesday last at the Institution of the Rev'd James B. Howe, for publication." "Voted John Smith Treasurer of the Society be directed to subscribe for one hundred and fifty copies to be distributed by the Wardens." The sermon was published.

At the same meeting, the following votes were passed: "Voted that this society consent that the Church be enlarged by building 25 feet on the east end, provided the

same be done free of expence to the parish or the present pew owners."

"Voted that Benj'n Tyler, Joseph Rice and Elisha Hitchcock be a committee to contract with some person to build an addition of twenty five feet, agreeably to the plan exhibited in the meeting, together with a reading desk, pulpit, vestry and other conveniences as the Wardens for the time being shall direct, and that said Com'tee be authorized to sell the pew ground to pay the expense of said additions and repairs and if any surplus remains after completing said additions and repairs, the same to be paid over by said Com'tee to the Treasurer for the time being, to be laid out under the direction of the Wardens in further repairs on said Church."

About the time of the settlement of the Rev. Mr. Howe in Claremont, some persons living in the village and vicinity, purchased the Meeting-house which stood on the ground now occupied by Trinity Church. At a special meeting of the parish, holden in the Brick Church, December 11th, 1819, and, after due organization, adjourned to D. Chase's hall, the following votes were passed: "Voted that all the pews in the Brick Church which have been conveyed to s'd Church by Abraham Fisher as numbered and marked out on the new plan of said house drawn by Solomon Walker, be sold at publick auction, excepting one of the same, which shall be kept and reserved for the use of the Rector of s'd Church." "Voted that all the avails of the pews sold, be applied by the Committee for selling the same, first to pay Abraham Fisher the purchase money of said house and the surplus money if any there be, to finishing, altering and repairing s'd house." "Voted that Bill Barnes, Sam'l Fiske, Josiah Stevens, Ezra Jones and John Smith be a Committee to sell said pews." "Voted that the above Committee be authorized to re-

serve such pew for the Rector as they shall judge proper, and also such pew or pews in the gallery as they shall think proper for publick use."

December 18th, 1819, at an adjourned meeting of the parish, holden "at Daniel Chase's Hall in Claremont," the following votes were passed: "Voted that the Committee appointed to sell the Pews in the Brick Church, be a Committee to contract with some person or persons to finish said house whenever said Committee shall ascertain that a sufficient sum has been secured for that purpose." "Voted that the above Committee be authorized and empowered to make such alterations, additions and improvements on said house as said Committee shall judge expedient, provided the same be done without any expense to the society." "Voted that the above Committee be further authorized and instructed to sell such pews as still remain unsold at private sale should it be thought necessary or for the interest of the society to make such sale."

This edifice, having been repaired and fitted for the celebration of Divine Service according to the usage of the Church, was consecrated by Bishop Griswold in November, 1822, by the name of Trinity Chapel of Union Church. The services of Mr. Howe were equally divided between the Church and the Chapel during the greater part of his long and efficient Rectorship.

After provision had been made for regular services in the village, about forty men, mostly heads of families, became members of the parish. At that time the congregations in both places of worship were large.

Some time during the ecclesiastical year ending April 23d, 1821, Union Church received from Isaac Hubbard, the executor of the will of Maj. Oliver Ashley, the sum of \$180, as the income of the legacy left to it. The sum was increased in subsequent years, until it amounted to

about \$336.00. It has not varied much from that sum annually. From leases of the Society and Glebe lands, Union Church, also, receives annually about \$320. and from the rents of Society lands in what was Cheshire County, through the Trustees of Donations about \$92. The receipts for some years, from these sources may be considerably larger, on account of changes among lessees.

At the annual meeting of the parish April 5th, 1825, the following votes were passed: "Whereas the funds of Union Church have been considerably encreased by the bequest of Oliver Ashley Esquire, late of Claremont deceased, which funds it becomes our most sacred duty to preserve and hand down unimpaired to our successors; and whereas by the last Will and Testament of the said Ashley the Wardens of s'd Church for the time being, are made the trustees and guardians of s'd fund, *therefore voted* that, in future, every Warden of s'd Church, before he enter upon the duties of his office, shall be required to give bonds to the parish, in the sum of *Ten Thousand Dollars*, to the acceptance of the Vestry Men for the faithful performance of his duties."

"Voted, That the funds of the parish shall in no case be loaned except upon good and sufficient security, nor in less sums than \$100; provided a sum to that amount is on hand at the time—That the interest shall always be made payable on the first Monday of March annually. That whenever the sum loaned amounts to *five hundred Dollars*, not only *two* good and sufficient signers to the note, but a mortgage of real estate to twice the amount of the sum loaned, shall be required as security; the borrower to be at all the expense of negotiating and completing the business. That if the borrower shall neglect to pay the interest for the space of ten days, after the same shall have become due, then a suit shall be forth-

with commenced and the principal collected and put into other hands, and also, that money already loaned shall be either collected, or put upon the above footing at the option of the borrowers."

"Voted, that a Committee of three persons be appointed to examine and settle all the accounts of the Executor of the last Will and testament of Oliver Ashley Esq'r, late of Claremont, deceased, in which Union Church is interested—to take an inventory of all the property which has accrued to s'd Church by virtue of s'd Will—to see that the same, or the evidence of such property, is delivered over to the Wardens agreeable to the intent of said Will, and to make report of their doings to this, or some future meeting."

"Voted, That Samuel Fiske Esq'r, Timothy Grannis jr. and Godfrey Stevens be the Committee, required by the last vote."

"Voted, That Samuel Fiske Esq'r, Godfrey Stevens and Nathan Bingham be a Committee to examine the proceedings of the Trustees of donations to the Protestant [Episcopal Church, in reference to the contract, existing between that Board and the Society. To ascertain the amount which Union Church is entitled to receive from s'd Trustees, agreeable to said contract; and also, how soon we shall be benefitted thereby; and make a report of their doings, at the next Vestry-meeting."

This Committee presented to the Rev. Asa Eaton, agent of the Trustees of Donations, the following claim:

"The money advanced by Union Church in Claremont for the recovery of the Church Lands, previous to the transfer of the same to the Board of Trustees of Donations, in the year 1812, and which was paid, independently of the sum of Seven Hundred Dollars, received of s'd Trustees, and for which said Church has never received any compensation is

726.18

Interest on the same from Sept.

1812 to Sept 1825—13 ys—is	566.42	1292.60
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Paid C. Ellis Esqr. his fees as Counsel
in the Action, The Soc. for Prop. ye Gospel
vs. Amariah Kent and others, as pr his
receipt March 7th 1814,

23.00

11ys 6ms. Interest on same

15.87

38.87

\$1331.47

The Wardens and Vestry of Union Church do not pretend that they have any legal claim on the board for the above sum, having relinquished the same by their deed which conveyed the Church lands to s'd board. But they cannot but indulge the hope, that when all the circumstances of their case are considered, the Board will feel disposed to be guided in their decision, relative to the above, rather by justice and equity, than by the rigid rules of law.

In behalf of the Wardens and Vestry

GODFREY STEVENS Clerk of Union Ch. Soc.

Claremont Aug. 31, 1825."

After having fully investigated this claim, the Board of Managers, February 9th, 1826, adopted the report of their Committee—James C. Merrill, George Brinley and James Bowdoin, viz.

"1st. That it is thought proper to pay the following sums, viz.: To Union Church, Claremont, the sum of \$726.18, with legal interest thereon, from September, 1812, till the same be extinguished; and

To Trinity Church, Cornish, the sum of \$374.25, with legal interest thereon, from September, 1812, till the same be extinguished.

2d. That to this end, the Treasurer direct the agent, Mr. Isaac Hubbard, to pay forthwith to these Churches

\$500 of the monies now in his possession, viz.: two-thirds to Union Church, and one-third to Trinity Church, in pursuance of an agreement, dated September 15th, 1812, between said Churches, taking, in all cases, proper receipts therefor.

3d. That the Treasurer be directed to pay to these Churches, hereafter, all monies that come into his possession, till the above sums be extinguished; reserving, however, in his hands, the Bishop's tenth; all expenses; and \$140 for an annual disposal of the Board to needy Churches." *Abstracts, Trus. Dona.* 74, 75.

A few days after the passage of these votes the Treasurer of the Board wrote as follows:

"To Isaac Hubbard Esqr Agent etc.

Sir—You will be pleased to govern yourself by the foregoing report, with regard to the monies over which, as Treasurer of Trustees of Donations to the Protestant Episcopal Church, I have the control. And your Vouchers for payments, made in accordance with the directions, contained in the Votes of this Report, adopted 9th February 1826, will be duly acknowledged.

Respectfully Yr Obt St.

JAMES BOWDOIN, Treas'r of

the Trustees of Donations to the Protestant Episcopal Church.

Boston 14 Feb. 1826."

In 1825, Isaac Hubbard, Bill Barnes and Joseph Rice were Wardens and Samuel Fiske, Nathaniel Cowles and Timothy Grannis jr., Vestrymen.

The Committee appointed in 1825 to settle with the executor of the Will of Major Ashley, reported at length to the parish meeting, March 28th, 1826. At that time the whole productive fund of the Ashley estate was \$4,707.25. Other property not then productive was esti-

mated at \$928.11, making an aggregate of \$5,635.36. This Committee closed their report with these words; "The Committee deem it their duty to express their satisfaction of the regular and correct situation in which they found the accounts and papers of the Executor, relating to this subject, and their decided opinion, that Isaac Hubbard Esqr is entitled to much credit for his services in behalf of this Society beyond what his duty as Executor required."

Although Trinity Chapel had been consecrated in 1822, yet there appears to have been some considerable debt resting upon it and an unsatisfactory state of affairs. At the annual meeting of 1826, the following vote was passed: Voted, That the Wardens be a Committee to examine the doings of the Committee appointed in 1819 to repair the Brick Church, and to sell the Pews in the same, belonging to the Parish, and to ascertain what sum is due A. Fisher for s'd Church, and to s'd Committee for repairs that have been made, and that s'd Wardens be authorized to direct Isaac Hubbard Esqr, Agent for the Board of Trustees, to pay such sum as they shall find justly due as above, from the first money he shall hereafter receive from this Church, from the funds of the s'd Trustees." "Voted to choose a Committee of *three*, to sell or rent the Pews in the Brick Church belonging to the Parish, and Samuel Fiske, Godfrey Stevens and John Blake were accordingly chosen as s'd Committee."

The annual parish meeting, April 21st, 1835, "Voted that the meetings be held at Trinity Chappel four winter months all the time." At a special meeting of the parish holden Dec. 10th, 1835, this vote was rescinded and it was "Voted that the Wardens do take measures to have preaching in both houses until May next on every Sabbath." "Voted to raise one hundred Dollars in addition to the sum raised at the last annual meeting to

hire an assistant to the Rev. James B. Howe." It does not appear that the services of any clergyman were secured in accordance with this vote.

The annual meeting, April 5th, 1836, voted "that both houses should be opened for Divine Service, the ensuing year on every Sabbath." "Voted that the Wardens and Vestrymen be authorized to procure an assistant to the Rev. James B. Howe for the ensuing year." Under the operation of this vote, the Rev. Mr. Sabine officiated some part of 1836—37 in Claremont and received about \$100. The Rev. W. H. Hoit, also, did duty in the parish, during this year, for which he was paid \$285.00.

In the annual meeting, March 28th, 1837, the diversity of feeling in the parish was plainly shown by the following votes; "Voted that Trinity Chapel be opened every Sunday for the year ensuing." "Voted on motion of Mr. Rice that the Rev. Mr. Howe preach at the west church one half of the time." "Voted to reconsider the preceding vote." "Voted to reconsider the vote for opening Trinity Chapel all the time." "Voted to meet all the time at one church." "Voted to meet all the time at Trinity Chapel."

In 1838, one article in the warning of the annual meeting was "to see if the Society will vote to divide the funds belonging to Union Church so that one half may be used at Union Church and the other half at Trinity Chapel." In the meeting, April 17th, this article was passed over. By this meeting the following votes were passed: "Voted that the Wardens be authorized to employ the Revd Mr. Smith or such other Episcopal Clergyman as they may deem expedient, as an assistant to the Revd J. B. Howe to officiate at Union Church one half of the time for the ensuing year." "Voted that the meetings hereafter of this Society be held at Trinity

Chapel." For his services during this year for one half of the time Mr. Smith received \$250.00.

April 2d, 1839, the annual parish meeting, "Voted to hire the Revd Mr. Smith to preach the next year, provided he can be obtained on the same terms as last year."

The annual meeting April 21st, 1840, was not quite harmonious. The question in regard to the use of funds was under consideration and the proper division of services between the two places of worship. It was finally "voted that the Revd Mr. Howe be requested to perform Divine Services at the West Church on every alternate Sunday untill the middle of November next commencing on Sunday after next—provided that the Wardens in consideration of all the circumstances of the case shall so determine."

In the annual meeting at Trinity Chapel, April 13th, 1841, "it was moved by Mr. D. Rice that both churches be opened—which motion did not prevail, it was then on motion of S. L. Bingham voted that Trinity Chapel be opened for Divine Service every Sabbath—a motion from L. A. Grannis to reconsider the first of the above votes did not prevail. Mr. Grannis then moved that the Wardens be directed to hire the Revd Mr. Smith one half of the time the ensuing year—provided it can be done at an expense not exceeding two hundred and fifty Dollars which motion did not prevail." "Voted to adopt the following Resolution offered by Simeon Ide—Resolved that if the members of Union Church residing in the west part of this parish shall for the year ensuing secure the services of the Revd. Mr. Smith one half of the time at the west church, the Wardens be authorized to appropriate the amount of said members' Taxes for the support of said Smith."

At the annual meeting, March 29th, 1842, no provision was made for worship in Trinity Chapel; but it was

“voted to have preaching at the West Church all of the time.” April 2d, next following, Roys Jones, James H. Draper and thirteen other members of the parish presented to the Wardens of Union Church—Isaac Hubbard, Danford Rice and L. A. Grannis—a petition for a special meeting to take action in regard to the dismissal of the Rev. James B. Howe. Having been duly warned, a special meeting was held in Trinity Chapel on the 30th of the month. Isaac Hubbard was chosen Moderator. Mr. Simeon Ide introduced the following resolution: “Resolved that in the view of the members of this Society it is expedient that the connexion between the Rev. James B. Howe and this Society be dissolved.” Godfrey Stevens demanded the Yeas and Nays, on this resolution. “Solon C. Grannis, Samuel R. Grannis, Leonard Gilmore, Ichabod W. Hart, John Higbee, Simeon Ide, Benager Rogers, Danford Rice, John Tyler, Arthur Webster, John Hart, James L. Grandy, Daniel S. Bowker, Daniel F. Maynard, James Barker, William H. Grandy, Lewis W. Randall, Chester P. Smith, Reuben T. Leet, Eliel Jennings, John Ellis, Roys Jones, Henry Hubbard, Alexander Graham, Abraham Rogers, Bela F. Rice, Hiram Gilmore, Henry A. Barker, Augustus Jones, Henry Tasker, Samuel W. Andrews, Abner Lewis, Elisha Marston, Henry Spaulding, Nathaniel Cook, H. S. Cone, William D. Morgan, James H. Draper, Elnathan Higbee, Alonzo Thomas, Lemuel Hitchcock, Horace Dean, Samuel Higbee, William Jones, Albert Ellis, Levi Higbee, Nathan Spaulding, George Grannis, William Ellis, George Hart, voted Yea—in all 52.”

“Charles M. Bingham, Daniel Bond jur. Nathan Bingham, James P. Brewer, Samuel P. Fiske, Charles R. Farwell, Erastus Glidden, Samuel Glidden, Samuel Hitchcock, Isaac Hubbard, Ezra Lowell, Charles Mitchell, Benjamin Meacham, Bela F. Patrick, Godfrey

Stevens, Alvah Stevens, Paron Stevens, Stephen Starbird, Asa Sartwell, Leonard Jarvis jr. George F. Cook, Charles Parmelee, Archibald Hawood, Isaac G. Hubbard, voted Nay—in all 24.”

The above resolution being thus adopted, Mr. Simeon Ide offered the following resolution, which was adopted: “Resolved that a committee of five be appointed to confer with the Rev. James B. Howe as to the terms on which he will relinquish the Rectorship thereof and report to this or an adjourned meeting as they may deem expedient.” “Voted that the following gentlemen be a committee to confer with the Rev. J. B. Howe, Danford Rice, Benager Rogers, Simeon Ide, Timothy Grannis and John Tyler.” “Voted that this meeting adjourn for one half hour.” The meeting being again opened, “The committee appointed to confer with Rev. James B. Howe made the following report—‘The committee appointed in pursuance of the 2d vote at this meeting were requested to state in writing all they have to lay before the Rector in relation to his connexion with this parish, and that they could make no advances towards procuring the terms on which he would relinquish the Rectorship thereof. Danford Rice for the Committee.’” “Voted the foregoing report be accepted.”

“The following resolution introduced by Simeon Ide was adopted: Resolved that the Wardens be a committee to confer with the Bishop having charge of this Diocese at his next visitation here in relation to the recent vote of this Society relative to a dissolution of the connexion with its Rector.”

It does not appear, from any record, what precisely was the advice of the Bishop. Doubtless it was much the same as that contained in his Address to the Diocesan Convention at Concord in June 1841. In substance, this was a division of the parish, and “some equitable

and friendly compromise in regard to the funds and income of Union Church." The same advice, at later dates, is repeated in letters to members of the parish, and the hope expressed that, in the event of the resignation of Mr. Howe, "the people would deal honourably with him."

The advice of the wise and good Bishop was not heeded and followed. Nov. 15th, 1842, on the petition of Charles M. Bingham and others, a meeting of the parish was held in Union Church "to see if the Society will employ an assistant minister to preach at Trinity Chapel from the present time until the next Easter meeting and also to see what measures the Society will take in relation to a division of the funds of said Society." Simeon Ide, Danford Rice, Charles M. Bingham, Lewis Perry, Timothy Grannis and William Jones were appointed a committee to recommend for adoption such measures as would accomplish the purpose of the meeting. What they recommended was "indefinitely postponed." After some further effort to do something, but to no purpose, the meeting was dissolved, and every man went unto his own house.

About this time some effort was made to secure the services of some clergyman in Trinity Chapel until the next Easter. The Rev. O. H. Staples, then residing at Windsor, officiated two or three Sundays in the month of December, but, not being in all respects perfect, he did not answer the high expectations of some of the people. There may have been occasional services by others during the winter.

In the Easter meeting, April 18th, 1843, it was "by motion, Voted to dismiss the Rev. James B. Howe from any further services as Rector of Union Church—that his salary now cease—that the Wardens be directed not to pay him for any further Services and also be a commit-

tee to confer with him and notify him of the proceedings of this meeting. The state of the vote having been called stood 35 in favour and 8 against the motion." "By motion, Voted that Trinity Chapel be not opened at the expense of the Society for the year ensuing." "Voted, That if Mr. Howe's dismissal is brought before the convention, our Delegates be required to show the records thereof, and act as circumstances require for the best interest of the parish."

May 13th, 1843, Danford Rice and Laurens A. Granis, Wardens of Union Church, Claremont, wrote to the Standing Committee of the Diocese of New Hampshire, "stating that at their late annual meeting of the Vestrymen of said Church, a vote was passed to dismiss the Rev. James B. Howe from any further services as Rector of Union Church, and requesting the Standing Committee to lay the subject before the Convention of this Diocese, and to decide the controversy, as James B. Howe refuses to resign the Rectorship." *Journ. Dio. N. H.* 1843, 9.

In the annual Convention at Dover, June 28th, 1843, "on motion of Rev. Dr. Burroughs, a Committee of five was appointed, consisting of Rev. Dr. Burroughs, Rev. W. H. Moore, and Rev. C. Wolcott, and Messrs. Leonard Daniels and C. W. Woodman, to examine the credentials of the Delegates from Union Church, Claremont, and report thereon." This committee made the following report:

"Whereas, it appears that the Parish of Union Church, Claremont, have by a vote passed on Easter Tuesday, April 18, 1843, dismissed the Rev. J. B. Howe from his services as Rector of said Church, without the concurrence of the Ecclesiastical Authority of the Diocese; and

Whereas, the above act is a violation of the 33d Canon

of the General Convention of 1832, the Parish have no right to representation in this Convention, until they shall have made such satisfaction as the Convention may require; therefore,

Resolved, That until such satisfaction be givento the Convention, the delegates sent from Union Church are not entitled to seats: Also,

Resolved, That this whole subject touching the difficulties of the Rev. J. B. Howe and the Parish of Union Church, Claremont, be referred by this Convention to a Committee of the Whole to ascertain what satisfaction this Convention shall require."

"This report was accepted, and on motion, the House went into Committee of the Whole; when, after some discussion, the Committee arose, and having reported its action to the Convention, the report was accepted, and, on motion, it was

Resolved, That since the Parish of Union Church, Claremont, have showed a disposition to make an amicable arrangement of their difficulties and submit the whole cause to the Convention; they be admitted to seats in this Convention.

Whereupon, the following gentlemen, Lay Delegates of Union Church, Claremont, took their seats as members of the Convention: Laurens A. Grannis, Danford Rice, and Isaac Hubbard, Esq."

"On motion of Rev. Mr. Horton: it was

Resolved, That the Standing Committee to be elected, proceed with all due dispatch to settle the difficulties which exist between the Rev. James B. Howe, Rector of Union Church, Claremont, and said Parish." *Jour. Dio. N. H. 1843, 3, 5.*

August 4th, 1843, the Standing Committee—the Rev. C. Burroughs, D. D., the Rev. P. S. Ten Broeck, Rev. William Horton, Gen. Timothy Upham, John Whipple,

Esq., and Nathaniel Tucker, Esq.—assembled at Claremont, in obedience to the above resolution. To the Convention of 1844, they made the following report: “After a full and patient hearing of both parties by their respective counsel,” the Committee “unanimously agreed on the following decision; that there was no other way of satisfactorily settling the difficulties between the Rev. Mr. Howe and his Parish, than by recommending a dissolution of his pastoral connection with them, and, in case of such a dissolution, consequent on our advice, requiring the Parish to pay to the Rev. Mr. Howe the sum of one thousand Dollars in four annual installments of 250 dollars each year. To this decision the contending parties readily acceded. The Rev. Mr. Howe, soon after the decision of the Committee, resigned the Rectorship of his Church; and the Parish have pledged themselves to the payment of the sum mentioned, after the manner proposed. The Committee feel gratified that the adjustment, proposed, though on some accounts most reluctantly advised, has been productive of peace, and it is hoped will prove the best possible measure for the temporal and spiritual welfare of the Rev. Mr. Howe and of the valuable Parish, over which, for about twenty three years, he had been an estimable Rector.” *Jour. Dio. N. H. 1844, 5, 6.*

The notice of his resignation of the Rectorship of Union Church, sent the Wardens of the same by Mr. Howe, was in the form following: “To the Wardens of Union Church in the Diocese of New Hampshire; Whereas the Standing Committee of the said Diocese at a sitting held at said Claremont on the fourth day of August last past recommended a resignation of the Rectorship of the undersigned over said Union Church; Therefore the undersigned would hereby notify and inform the said Wardens that he resigned his said Rectorship on

the fourth day of August last past, in compliance with said recommendation.

(Signed) JAMES B. HOWE.

Claremont Sep. 13th 1843."

August 26th, 1843, a special meeting of the parish was held in Union Church. The following resolutions and votes were passed at this meeting. "Resolved that the Society abide by the decision of the Standing Committee so far as relates to Rev. James B. Howe." "Voted the Wardens and Vestrymen constitute a committee to furnish a clergyman to preach at Union Church."

The following resolution was offered by Mr. P. C. Freeman: "Resolved, That the sum of \$ 350 of the income of the funds of Union Church be appropriated for the purpose of Divine Service in Trinity Chapel for the year ensuing from this date under the superintendence and direction of the Wardens and Vestry."

"The Yeas and Nays having been called upon the above resolution were taken as follows, viz: Yea, Isaac Hubbard, Isaac Hubbard jr. Simeon Ide, Samuel Glidden, Samuel Hitchcock, Elijah Spencer, Warren Spencer, P. C. Freeman, Archibald Harwood, Lewis Perry, Matthew Porter, Bela F. Patrick, Joseph Alden, Charles G. Stevens, Charles Mitchell, Roswell Nott, Benjamin Meacham, James Emerson jr. Nathan Bingham, Charles Parmelee, John Mitchell, James P. Brewer, Alvah Stevens, Charles M. Bingham, Luther S. Porter, Yeas—25."

"Nays. Timothy Grannis, Laurens A. Grannis, Solon C. Grannis, Samuel R. Grannis, James H. Draper, Alonzo Thomas, John Higbee, Elnathan Higbee, Samuel Higbee, Daniel F. Maynard, Worcester Jones, Nathaniel Cook, Wm. D. Morgan, Samuel Gilmore, Abner Lewis, Chester P. Smith, James Barker, Henry A. Barker, H. S. Cone, Alpha Grandy, Benager Rogers, Abram Rog-

ers, Henry Hubbard, James Grandy, George Hart, Reuben T. Leet, Ichabod Hart, Bela F. Rice, Danford Rice, George Grannis, William Jones, William Grandy, Alexander Graham, Noes, 33."

"Resolved, That the taxes paid by members at the East part of the town or by those wishing to worship there be paid for the support of preaching at Trinity Chapel if a minister should be employed to preach there any part of the year ensuing."

"Resolved, That this Society are willing to relinquish all their right and title to Trinity Chapel to a new Society to be formed in the Village as soon as said Society is legally formed."

The annual meeting of the parish of Union Church, April 9th, 1844, passed the following votes: "Voted the Wardens be directed to pay the first installment of the award of the Standing Committee when it becomes due." "Voted the Wardens be directed to borrow the money to pay said installment if they do not possess it."

On the last Sunday in October 1843, having resigned the charge of Trinity Church, Cornish, and Grace Church, Plainfield, the Rev. Henry S. Smith returned to the charge of Union Church. In the parish meeting above noted, the following action was taken in relation to his permanent settlement. "Voted to settle the Rev. Henry S. Smith as Rector of this Society." The following resolution offered by Timothy Grannis, Esq. was adopted, viz.—Move to pay the Rev. Mr. Smith the sum of *five* Hundred dollars, for his yearly salary, and that the connexion or Rectorship may be dissolved by either party, by giving six months notice." "Voted there be a committee of three appointed to inform the Rev. H. S. Smith that this Society has chosen him to be their Rector." Timothy Grannis, John H. Sumner and Benager Rogers were the Committee charged with this business.

Mr. Smith accepted of this very singular offer, and, in his Parochial Report to the Diocesan Convention, in June 1844, he said I "was canonically instituted into the Rectorship, by the unanimous voice of this parish, at its last annual meeting in Easter week. There is now a peaceful state of things in Union Church—which, as is well known to this Convention, has been far otherwise for many years past."

Before action in regard to the above Rectorship, wherein no privilege was granted the Rector except that of being turned out of doors, or of going away, on a six months notice, the parish "voted to raise the sum of one hundred dollars for the support of preaching and incidental charges." After the institution of Mr. Smith, this vote was reconsidered, and it was "Voted to raise fifty Dollars."

The meeting then "Voted to pay the Rev. James B. Howe from Easter Sunday 1843 to August 4th of the same year." "Voted to reconsider the vote instructing the Wardens to pay the first installment of the award of the standing committee to the Rev. Ja's B. Howe." "Voted to pass over the 8th Article." This article called for some provision for the payment of the first installment of the award.

The following vote was passed respecting Trinity Church: "Voted that the Wardens are hereby authorized and directed in the name of Union Church to convey by assignment of Lease or otherwise all the right, title and interest of Union Church and all privileges and appurtenances thereof to Trinity Church in Claremont in pursuance of the article in the Warrant."

The sixth Article in the Warning for the annual meeting of the parish of Union Church, March 25th, 1845, was "to see what order the Society will take on the petition of the Wardens and Vestry of Trinity Church

Claremont relative to a division of Church lands." This meeting "voted to pass over the sixth article in the warrant."

There does not appear to have been anything done in regard to the claim of the Rev. James B. Howe against Union Church, under the award of the Standing Committee, August 4th, 1843. In settling the estate of his father, John B. Howe took measures to secure the payment of the award. February 6th, 1846, Mr. Howe submitted to Union Church the following proposition:

"I propose for the sake of peace to accept from Union Church the sum of eight hundred dollars; (if paid within two months with interest) in discharge of the claim of the Estate of the Rev. Ja's. B. Howe deceased, against said Society, amounting to one thousand dollars, one half of which sum, with the interest accrued thereon is now due. I have no doubt myself, as to the legality of the claim, but am entirely willing for the sake of peace, to make this deduction from the claim, for the Society, hoping that every feeling of animosity, if any such has existed will be forgotten and buried in my father's grave. It is understood that the Society are to pay costs of court and reasonable fees to my counsel.

JOHN B. HOWE, Adm'r. of Est. of
Rev. Ja's B. Howe deceased.

Boston Feb. 6, 1846."

"The above sum may be paid to Gen'l Erastus Glidden of Claremont N. H. and his receipt taken therefor in my name.

JOHN B. HOWE."

At a special meeting of the parish of Union Church, holden February 28th, 1846, Mr. William Ellis moved "that the Wardens and Benager Rogers be a committee to borrow the money on the credit of the Society, or

otherwise, to pay the claim of John B. Howe Adm'r. on the Estate of James B. Howe deceased, and the parish will refund the same to them." "Voted the above resolution."

In accordance with this action, the Committee did make payment as appears from the following receipt: "Recd of Union Church eight hundred three dollars and thirty two cents by the hands of Danford Rice, L. A. Grannis and Benager Rogers and John Higbee in pursuance of the within agreement.

JOHN B. HOWE
By ERASTUS GLIDDEN.

Claremont March 3, 1846 "

In June 1840, 100 communicants, 47 baptisms and 25 confirmations were reported to the Convention, by the Rector, in both parts of the parish of Union Church. In 1844, after the formation Trinity Church, the minister of Union Church reported 60 families, 54 communicants, 18 baptisms and 40 Sunday School Scholars. In 1850, he reported 56 communicants, 7 baptisms, 1 confirmation and 40 Sunday School scholars. In 1870, he reported 37 communicants and 4 baptisms.

September 20th, 1843, the parish of Trinity Church, Claremont, was duly organized. Thirty-seven gentlemen, at that time, signed the Articles of Association. Others signed at later dates. September 30th, of the same year, having adopted a Code of By-laws, the parish proceeded to elect the following officers, James P. Brewer being Clerk: Charles M. Bingham and Lewis Perry were chosen Wardens. Philander C. Freeman, James M. Gates, Josiah Richards, David W. Dexter and Charles Mitchell were chosen Vestrymen. John W. Tappan was chosen Treasurer. Thomas Leland was chosen a Delegate to the Special Convention of the Diocese at Concord, October 4th,

1843. It was then "Voted, That the Wardens of this Church procure if they think practicable, from Union Church a conveyance of Trinity Chapel and the Land, and all the appurtenances belonging to the same to Trinity Church." April 8th, 1844, Mr. P. C. Freeman was appointed by the parish meeting "an agent to attend to the transfer of Trinity Chapel, to the Society of Trinity Church, from the members of Union Church, Claremont, N. H." The transfer was made prior to June 26th, 1844.

Trinity Church was received into union with the Diocese of New Hampshire, at the Special Convention at Concord, October 4th, 1843, and its Delegate took part in the election of the Rev. Dr. Chase, Bishop. The Rev. Eleazer A. Greenleaf officiated in Trinity Church, from November 1843, to Easter 1844. December 30th, 1843, at a Special Meeting of the parish of Trinity Church, the following resolution was offered by Thomas Leland Esqr: "Resolved, as the sense of this Society, that the Wardens and Vestry of this parish be instructed to invite the Rev'd Carlton Chase, D. D. to become Rector of said Parish, and to make such contract for his Salary as they may think for the best interest of said Society. And, in case he accepts of such a call, to make all other arrangements proper for raising means for his Salary, and for his institution as Rector." This resolution was adopted by a unanimous vote. Dr. Chase accepted of the Rectorship of Trinity Church, and entered on its duty at Easter 1844. His salary from the Parish was \$500.00. At the Annual Convention in June 1844, he reported 60 families, 3 baptisms and 84 communicants.

The old and inconvenient Trinity Chapel, after having been used for the Church Service about thirty-four years, was taken down in the early part of 1852. The corner stone of the present edifice on the same site was laid by

Bishop Chase, assisted by the Rev. Henry S. Smith, Rector of Union Church, Claremont and the Rev. Marcellus A. Herrick, Rector of St. James' Church, Woodstock, Vermont, June 16th, 1852. This Church was built after plans furnished by Messrs. Wills and Dudley of New York. The windows were the work of Mr. William Gibson of New York. The Chancel Window was the gift of All Saints' Church of New York. The first cost of this Church edifice, which strangely was supposed to be destined to last many years and to possess rare beauty, was about \$7000.00. Additions and alterations since made have added considerably to that sum. It was duly consecrated by Bishop Chase, in the presence of the Convention of the Diocese, May 25th, 1853. The bell, in the tower of this Church, was the gift of Messrs. George G. and Lemuel N. Ide, Sept. 2d, 1866.

June 1st, 1863, Bishop Chase resigned the Rectorship of Trinity Church in the form following:

“DIOCESE OF NEW HAMPSHIRE.

To the Wardens and Vestry of Trinity Church.

Dear Brethren: Proceedings in the late Convention, by which the Diocese assumes my full support, and solicits for itself my undivided cares and labors, make it my duty to resign the Rectorship of your Church. This I beg leave now to do. And in doing it, I assure you, Brethren, that my connection of nineteen years with Trinity Church has afforded me innumerable occasions of happy and grateful remembrance. As your Bishop I shall still be in your service, and shall be most happy at all times to do what I can for Trinity Parish.

With much affection and respect,
Yours in most holy bonds,
CARLTON CHASE.”

On the 27th of July next following, the resignation of Bishop Chase was accepted by the Wardens and Vestry of Trinity Church and appropriate resolutions were adopted. To the Convention of the Diocese, May 27th, 1863, Bishop Chase reported 9 baptisms and 150 communicants.

June 22d, 1863, at an adjourned meeting of the members of Trinity Church Corporation, on motion of Lewis Perry, "Voted that the Wardens be authorized to tender the Rev. Jon. M. Peck of Warren, R. I. an invitation to officiate in this Church as Pastor One Year for the consideration of 800 Dollars as Salary." Mr. Peck accepted this invitation and entered on his duties August 2d, 1863. Subsequently his salary was increased to \$1000.00, and the use of the rectory. He resigned the charge of Trinity Church in June 1867, and became the Rector of Trinity Church, Rutland, Vermont. Mr. Peck reported to the Convention of 1867, 12 baptisms, 20 confirmations, and 160 communicants.

August 1st, 1867, the Rev. Isaac G. Hubbard took charge of Trinity Church. In 1871, the Parish of Trinity Church sold their former Rectory for \$3000.00 and purchased a new one with spacious and beautiful grounds adjoining the Church lot for \$4500.00. To the Convention of that year Dr. Hubbard reported 10 baptisms, 11 confirmations, 201 communicants and 100 Sunday School scholars.

In the Church in Claremont there have been, as far as now known the following number of Baptisms, Confirmations, Marriages and Burials: by the Rev. Ranna Cossit and others before the Rev. Daniel Barber's Rectorship, baptized 305 infants and 15 adults; confirmed 61; married 30; buried 90. During Mr. Barber's rectorship of twenty-three years there were baptized 484 infants and 121 adults; confirmed 73; married 31; buried 159. Dur-

ing the rectorship of the Rev. Mr. Howe of twenty four years, there were baptized 323 infants and 81 adults; confirmed 247; married 125; buried 267. During the rectorship of the Rt. Rev. Bishop Chase of nineteen years, there were baptized 121 infants and 55 adults; confirmed 142; married 60; buried 125. During the rectorship of the Rev. J. M. Peck of four years, there were baptized 47 infants and 22 adults; confirmed 55; married 15; buried 26. During the rectorship of the Rev. I. G. Hubbard, prior to Sept. 27th, 1871, there were baptized 32 infants and 30 adults; confirmed 60; married 15; buried 34. During the rectorship of the Rev. Henry S. Smith of twenty-eight years, there were baptized, prior to Sept. 27th, 1871, 201; confirmed 81; married 80; buried 268. The aggregate, in both parts of the town, is, baptisms 1737; confirmations 719; marriages 356; burials 969.

The following named Clergymen and Candidates for Holy Orders have originated in Claremont, or received there their first favorable impressions in regard to the Protestant Episcopal Church: Rev. Josiah Swett, D. D., Rev. Isaac G. Hubbard, D. D., Rev. William Long, Rev. Ezra Jones, Rev. Lucius Jones, Rev. W. B. W. Howe, D. D., Bishop of South Carolina, Rev. Edward N. Goddard, Rev. William B. T. Smith, Rev. Kendrick Metcalf, D. D., Professor in Hobart College, Rev. E. C. Gardiner, Rev. Horace Reid, Rev. Samuel B. Babcock, D. D., Henry Hubbard Cook, Roswell W. Reid, and Frederick Cook.

THE REV. DANIEL BARBER was born in Simsbury, Conn., October 2d, 1756. It is not known where he received his education. He was ordained Deacon by Bishop Seabury, October 29th, 1786. He officiated in Kingsbury, N. Y., after his ordination, every third Sunday, until his removal into Vermont, prior to 1790. He was the min-

ister of the Church in Manchester about four years. In 1795, he removed to Claremont, N. H., and became the Rector of what was subsequently called Union Church. He received, in 1801, the degree of Master of Arts, from Dartmouth College. He continued to be Rector of this Church until November 15th, 1818. He then avowed himself a Roman Catholic, and conformed to that Church. He remained in Claremont a few years and then went to Connecticut. Subsequently, he removed to Georgetown, D. C., and spent the residue of his life. His daughter-in-law and two grand-daughters were here in a convent.

Under the ministry of Mr. Barber, the Church in Claremont made considerable progress. In many respects, he was a successful minister. He was not a man of liberal culture. He had considerable natural ability and worldly wisdom. His public performances were respectable and sometimes quite effective. In his vocation, he was devout and diligent.

VIRGIL H. BARBER, a son of Daniel Barber, was ordained by Bishop Jarvis in 1805. He was Rector of St. John's Church, Waterbury, till 1814. At this time he was elected Principal of the Academy, and Rector of the Church, at Fairfield, N. Y. In 1817, he joined the Roman Catholic Church. Doubtless he had much to do with the defection of his father. After Virgil had become a Romish Priest, he came to Claremont and built the Chapel opposite the old church. He officiated here during several years. In connection with the chapel, he established a school. His success in drawing people to join his church was quite limited, and he removed to some other field of labor. *Sprague's Anns. Am. E. Pulpit* 196.

THE REV. JAMES BLAKE HOWE, son of Abraham and Patience (Blake) Howe, was born in Dorchester, Mass., March 31st, 1773. He graduated at Harvard College in

1794. Shortly after he left College he turned his attention to mercantile pursuits, and made several voyages to the West Indies as Supercargo. This was done, however, mainly on account of his health as traffic was not congenial to his nature, and he soon engaged in the Profession of a Teacher, having charge of a Classical School in Boston. At that time the Rev. Asa Eaton, D. D. was the Rector of Christ Church in that city. Under his influence, Mr. Howe became a communicant, and occasionally officiated as a Lay Reader in vacant parishes in the neighborhood. His services were highly acceptable. The Rev. Dr. Gardiner of Trinity Church, the Rev. Dr. Eaton and others persuaded him to become a Candidate for Holy Orders. This act was done by him with diffidence. He was ordained Deacon, Nov. 25th, 1817, by the Rt. Rev. Alexander V. Griswold, and Priest, by the same, May 14th, 1819. He was instituted Rector of Union Church, Claremont, Sept. 15th, 1819.

At the time of his ordination Mr. Howe relinquished a school which paid him \$3000.00 a year. His salary in Claremont was \$700. He resigned his parish in Claremont in 1843. About a year he resided in Boston with his children. He often officiated in Christ Church, and in other churches where his services were needed. He died of apoplexy in the cars at Albany, N. Y., Sept. 17th, 1844, while on a journey to Indiana for the purpose of visiting his children resident there. His body was brought to Boston and placed in the family tomb in the ancient burial ground in Dorchester. The Rev. John Woart, Rector of Christ Church officiated at the funeral, giving in his sermon, a just view of his character and many pleasant reminiscences.

The ministry of Mr. Howe in Claremont was more than ordinarily useful. The later years of it were disturbed

by differences between the two sections of his parish and his influence much impaired.

Mr. Howe was a Christian Gentleman. He regarded his position as a parish priest one of high honor and was always contented and cheerful in doing its important and delicate duties. He was a sound theologian, a careful reader of the Fathers of the Church, and, in the intercourse and charities of life, a follower of his Master Christ. His sermons were terse, logical and easily comprehended by those to whom they were addressed. In all his relations he was courteous, true and faithful.

The Rev. Mr. Howe was twice married. Nov. 22d, 1797, he married Sally Adams Badlam, daughter of Gen'l. Steven Badlam of Dorchester. Mrs. Howe died Jan. 4th, 1817. The fruit of this marriage was as follows, viz: JAMES BLAKE, born May 19th, 1799; died July 12th, 1808 at Dorchester. STEPHEN BADLAM, born Oct. 5th, 1800; merchant; died at Calcutta. SARAH ANNA, born Dec. 5th, 1808; married John H. Blake of Boston, Dec. 17th, 1835; residence Boston, Mass. JAMES BLAKE, born Aug. 18th, 1811; died Aug. 22d, 1811 at Dorchester; JOHN BADLAM, born March 3d, 1813; graduated at Washington, now Trinity College, Hartford, Conn. in 1832; married Frances Glidden of Claremont, N. H.; Profession Law; resides in Lima, Indiana. MARY ELIZABETH, born Oct. 5th, 1816; died Jan. 1st, 1844, at Lima, Indiana.

October 12th, 1820, Mr. Howe married Mary White, daughter of Ebenezer and Mary (Bell) White of Boston, Mass. Mrs. Howe died Aug. 22d, 1837. The fruit of this marriage was as follows, viz: JAMES BLAKE, born July 31st, 1821; graduated at the University of Vermont at Burlington; profession Law; resides at Lima, Indiana. WILLIAM BELL WHITE, born March 31st, 1823; graduated at the University of Vermont at Burlington; married Catherine Gadsden Edwards, Dec. 12th, 1850; profession,

the Ministry; now Bishop of South Carolina; residence, Charleston, S. C. LUCRETIA SMITH, born Sept. 25th, 1825; married David F. Dwight of Boston; residence, Boston, Mass. She died in 1875.

THE RIGHT REVEREND CARLTON CHASE, D. D., was a lineal descendant of AQUILA CHASE, mariner, who came to America, from Cornwall, England, in 1640 and settled in Hampton N. H., and, in 1646, removed to Newbury, Mass., by Daniel his fourth son, born Dec. 9th, 1661. Late in life Daniel removed to Concord, N. H. His son Jonathan settled in Hopkinton in that part of the town called Dimond's Hill. Charles, son of Jonathan, married Sarah Currier of Hopkinton and lived on a part of the homestead. Carlton, their oldest son, was born February 20th, 1794. He graduated at Dartmouth College, the second in his Class, the Rev. James Marsh, D. D., being the first, in 1817. Thirty of the name of Chase had graduated at New England Colleges in 1828.

The early associations and education of Bishop Chase were not in the Episcopal Church. His father was a Congregationalist: His mother was a Baptist. During his last year in college, he became interested in the Church. By the influence of its services and of the Rev. Joseph R. Andrus, then officiating in St. Andrew's Church, Hopkinton, he was led to change his purpose of pursuing legal studies and resolve to become a clergyman. In May, 1817, he was baptized by Mr. Andrus in the Church at Hopkinton. Subsequently his father conformed to the Church.

Having read theology at Bristol, R. I., under the direction of Bishop Griswold, he was made a Deacon by him, December 19th, 1818.

The following winter, Mr. Chase was employed at Lynn, Mass. From Lynn, in May 1819, he went to Springfield and officiated until July. September 26th,

of the same year, he commenced his work at Bellows Falls, officiating one third of the time in St. Peter's Church, Drewsville, N. H. At the end of fifteen months, this arrangement was given up, and his whole time was devoted to Immanuel Church. He was ordained Priest by Bishop Griswold in Trinity Church, Newport, R. I., September 27th, 1820. He continued the Rector of Immanuel Church until April 7th, 1844. In 1839, he received the degree of Doctor in Divinity from the University of Vermont.

The Rectorship of Dr. Chase at Bellows Falls of almost twenty five years, was more than ordinarily successful. When he entered upon it, he found there eleven communicants. At the time of his resignation, the number had increased to a hundred and forty-six.

During the residence of Dr. Chase in Vermont, he did very much for the interest of the Church in the Diocese. With the exception of one year, when he contemplated going abroad, he was a member of the Standing Committee, from 1820 to the time of his resignation, and President of the same from 1834. He was many times chosen a Deputy to the General Convention from the Diocese of Vermont. He attended the General Convention in 1823, 1832, 1835, and 1838. In these conventions, he took an active part. As a member of the Board of Land Agents in Vermont he was very efficient, from the time of his appointment in 1831, in securing the rights of the Church under the decision of the supreme Court of the United States, in the case of the Society for the Propagation of the Gospel against the Town of New-Haven, rendered in 1823, and that in the case of the Society against Pawlet, rendered by the same court, in 1830.

October 4th, 1843, Dr. Chase was elected Bishop of the Diocese of New-Hampshire. This election being within a year of the meeting of the General Convention, he

could not be consecrated until that time. In the mean time he removed to Claremont, and, the first Sunday after Easter, 1844, he commenced his duties as Rector of Trinity Church. October 20th, 1844, he was consecrated Bishop of the Protestant Episcopal Church in the State of New Hampshire, in Christ Church, Philadelphia, by the Right Reverend Philander Chase, D. D., assisted by Bishops Brownell, Onderdonk of New York, Ives and Smith. The Rev. C. S. Hawks, D. D., and the Rev. N. H. Cobbs, D. D., were consecrated at the same time. Owing to the infirmities of age, Bishop Chase resigned the Rectorship of Trinity Church, June 1st, 1863. He died at his residence in Claremont, after a short illness, January 18th, 1870.

In his Episcopate of twenty five years, Bishop Chase did much for the Church in New-Hampshire. The material, with some exception, on which he wrought was very rough. Working with prudence, wisdom and perseverance, he proved himself a master builder. The foundation he laid was ample and fitly joined together. Having done this, he left it to others to erect an edifice of goodly and fair proportions.

At the time of the consecration of Bishop Chase, there were in the Diocese of New-Hampshire twelve parishes: At the time of his death, there were twenty-three. In 1844, there were in the Diocese eleven clergymen, besides the Bishop: In 1870 there were twenty-two. In 1844, there were in the Diocese five hundred communicants: In 1870, there were one thousand, three hundred and fifty. In the course of his ministrations in the Diocese, Bishop Chase ordained twenty-five Deacons and twenty Priests, confirmed one thousand six hundred and ninety-six persons and consecrated fourteen church edifices.

Numbers, however, cannot duly show the progress of the Church in New-Hampshire, under the care of Bishop

Chase. It gained much, in his time, in public estimation and in power for good. Intelligent and thoughtful people, not in any way connected with it, came to look upon the Episcopal Church with respect. Its quiet and loving words have not fallen upon ears entirely deaf, and its calm and steady endeavor to make known unto all men the glorious Gospel of the blessed God has secured to it confidence.

Seeing clearly the advantage to be gained, Bishop Chase, from the first, favored the establishment of St. Paul's School at Concord. Always grateful to the benevolent founder of it, he did what he could for its success. Whatever he found to do for the benefit of the Church, he did with the might of a devout, strong and deliberate man.

The influence of a man like Bishop Chase could not be confined within the limits of a single Diocese. He was a man of power through the whole American Church. Though never a fluent and ready speaker, his well considered words had great force and weight. In its day of trial and rebuke, the great Diocese of New York looked to him for help and found him equal to the appointed work. In his quiet way, he did much to soften the asperities of the parties there existing, and promote order and charity.

Bishop Chase was a man of liberal and sound learning. Respecting the great theological questions between the Roman Church and the various religious denominations of New England and the Protestant Episcopal Church, he was well informed. Scrupulously avoiding alike all parties within the Church, he was a loyal and consistent Churchman.

The style of Bishop Chase as a writer was always chaste and instructive. He did not publish much. The paper which he prepared on the history of the Episcopal

Church in Vermont, for Thompson's History and Gazetteer, like the work itself, is of great and lasting worth. To some extent he wrote for religious news papers and Magazines.

"The personal appearance of Bishop Chase was most striking. He had a handsome, manly figure, slightly over six feet in height, and well proportioned; with a head and face finely shaped. His bearing was dignified, and his manner, especially when performing the public duties of his office, exceedingly impressive. His countenance was indicative of intellectual strength, and of a character self-contained and well poised. Few saw him without receiving an impression which they never forgot."

In 1819, Bishop Chase was made a Mason. In 1826, he was exalted to the degree of a Royal Arch Mason in Trinity Chapter in Hopkinton, N. H.

September 13th, 1820, Bishop Chase married Harriet, daughter of Samuel Cutler, M. D., of Rockingham, Vermont. Mrs. Chase died at Claremont August 27th, 1864. She was adorned through life with that rarest and richest ornament—"the ornament of a meek and quiet spirit."

Bishop Chase buried several children. Four survived him: FREDERICK, residing in Claremont: FRANCIS, Rector of St. Luke's Church, Charlestown, N. H.; ARTHUR, a lawyer, residing in Claremont, and HARRIET, the wife of Thomas J. Lasier, Editor of the National Eagle, Claremont. *Coffin's Hist. Newbury; Farmer's Geneo. Reg.; Memorial Bishop Chase; Journals, Dio. N. H.*

THE REVEREND HENRY SUMNER SMITH was born in Nashua, N. H., March 15th, 1801. He entered Kenyon College and pursued there his classical studies, but on account of the disorganized state of that institution, during the latter part of the connection of Bishop Chase

with it, he did not graduate. He studied theology at Gambier. September 7th, 1833, he was made a Deacon by Bishop McIlvaine at Gambier. September 11th, 1836, he was ordained Priest, by the same, in Trinity Church, Cleveland. During nearly five years after his ordination, Mr. Smith did duty in several small parishes in the Diocese of Ohio. From February 1834 until the spring of 1838, he officiated in Windsor, Batavia, Parkman, Liverpool and Grafton. In these places he had the countenance and occasional assistance of the Rev. Abraham Bronson. Evidently Mr. Smith did a good work in laying the foundations of what have since become flourishing parishes. At Easter 1838, he became the Assistant of the Rev. Mr. Howe in Union Church, Claremont, one half the time. The other half he officiated in Trinity Church, Cornish. In 1842, Mr. Howe having taken the whole duty of the parish, Mr. Smith officiated in Cornish and Plainfield. Soon after the resignation of Mr. Howe, in 1843, Mr. Smith became the Rector of Union Church, Trinity Church having been organized at the village. He continued in this office until his death February 16th, 1872.

This Rectorship of twenty-nine years over a Church in a quiet rural district did not abound in great and startling events. Amidst scenes of rare beauty and among an intelligent agricultural population, Mr. Smith pursued his even course of usefulness. Circumstances forbade the rapid and great increase of his parish. A fair amount of good, however, was done. Kind and gentle in his heart and manners, he enjoyed the reverend and affectionate regard of all. Many of the poor, in remote parts of his parish and in neighboring towns, who are seldom seen in Churches, cherish pleasant and tender recollections of his fraternal words and acts. What Bishop McIlvaine wrote of him is as true in New-Hampshire as

in Ohio: "He was much beloved and respected in this Diocese as an humble, faithful, diligent servant of Christ and Minister of His word." He was faithful unto death.

During many years Mr. Smith was a Mason. At the time of his death, he belonged to the Order of Knight Templars. Many Knights and brethren of different degrees joined with a large concourse of people in the solemn rites of burial.

Mr. Smith married Mary, daughter of the Rev. Timothy Hilliard of Gorham, Maine, in August 1834. They had four children, viz. HENRY HILLIARD, M. D., a graduate of Dartmouth Medical College, practicing physician in Dublin, N. H.; SUMNER TIMOTHY, M. D., a graduate of Norwich University and of the University of Michigan, practicing physician in Alstead, N. H., WILLIAM BENJAMIN TYNG, a graduate of Dartmouth College in 1866, and the General Theological Seminary in 1871, and Rector of Union Church, Claremont; MARY HEDELLE FOSTER, married to Henry A. Redfield, residing in Dover, N. H.

III.

TRINITY CHURCH, CORNISH.

Cornish was granted June 21, 1763, to the Rev. Samuel Mc Clintock, of Greenland, and sixty nine others: The first meeting of the Proprietors was holden in Greenland on the 15th of August, the same year. The first meeting of the proprietors and inhabitants of Cornish was holden at Cornish, March 10th, 1767. The town was settled in 1765, by emigrants chiefly from Sutton, Mass. When they arrived they found a camp, for many years known as "Mast Camp." It was erected for the accom-

modation of a company of men employed in procuring masts for the Royal Navy. They had procured a great number of masts. The settlers found a Mr. Dyke and his family in this camp. Captain Daniel Putnam, for many years clerk of the town, had also resided here the winter previous. The Rev. James Welman, who graduated at Harvard College in 1744, was settled over the Congregational church in Cornish in 1768. He continued in the ministry here about seventeen years. The first meeting house was erected in 1773, on the site where the Episcopal church now stands. It was erected by the town, and for many years, occupied by the Congregational, and afterwards by the Episcopal Society.—*2 Farmer's Hist. Coll., 153, 154.*

Dudley Chase, from Sutton, Mass., was one of the early settlers of Cornish. Probably he settled there in 1765. His wife was Alice Corbett. They had fourteen children, seven of whom were born before their settlement in Cornish, viz. Mercy, Louis, Abigail, Simeon, Salmon, Ithamer, Baruch, Alice, Sarah, Corbett, Heber, Dudley, Rachel and Philander. In 1767, there were in Cornish 133 inhabitants; in 1790, 982; in 1800, 1268; in 1840, 1726; in 1870, 1334.

At the time of their settlement in Cornish, and during many years after it, the Chases were Congregationalists. The time of their conformity to the Episcopal Church is not known. Mr. Welman was dismissed in 1785, and, no one taking his place, the way was open for the introduction of the Church. About 1790, the Rev. Bethuel Chittenden and the Rev. John C. Ogden did missionary duty in Cornish and in the towns along the Connecticut. By their ministrations and influence, Philander Chase, during his collegiate course, became a Churchman.—Probably about the same time, through his influence and that of the other gentlemen named, the Chases and

others were led into the communion of the Episcopal Church.

December 16th, 1793, under the direction of the Rev. John C. Ogden, a Parish was organized in Cornish.

The Articles of agreement and organization were as follows: "The Subscribers, inhabitants of the Town and Neighbourhood of Cornish, in the State of New Hampshire, wishing to enjoy the Benefit of public religious worship and instruction for ourselves and families, do hereby associate ourselves together for that purpose, as members and friends of the Protestant Episcopal Church, agreeing with each other to conform to such future rules and regulations as in the circumstances of this society, parish or church, we shall agree upon, from time to time, in legal, regular meetings, by a majority of votes for the purpose of the same.

"And we further agree to attend upon the public offices of religion, for the present, under the ministry of the Rev. John Cosens Ogden, as frequently as he can officiate among us, at the old Meeting House in said Cornish.—In witness whereof we have set our hands this 16th day of December, 1793.

"Dier Spalding, Robert Wilson, Andrew Wilkins, Philip Taber, Dan'l Corbett Chase, Joshua Page, Samuel Chase Jun'r, Daniel Putnam, Wm. Choate, Zebadee Edminster, Dudley Chase, Solo. Chase, Ezra Spalding, Ithamer Chase, John Dame, Sam'l Wickwire, William Richardson, Jona. Chase, Eben'r Brewer, Benja. Hall, Jona. Chase Jun'r, Nath'l Hall, John Morse, Japhat Jackson, Isaac Putnam, Sam'l Harrington, Caleb Chase, Philander Chase, Benja. B. Bemis, Robert Dunlap, Abel Johnson, Nath'l Curtis, Sam'l Paine, Aaron Trowbridge, Samuel Putnam," and others, apparently at a later date.

Cornish, December 16th, 1793.

Voted, By a majority of the subscribers to this parish

that Mr. Ithamer Chase and Jonathan Chase Ju'r be appointed as Wardens until Easter next.

Be it known that the above vote was passed and that fourteen persons also signed this subscription paper or instrument of association, in my presence, on the day above mentioned.

Cer'y by JOHN COSENS OGDEN,
Presbyter in the Episcopal Church and
Missionary in New Hampshire.

Voted, That this meeting be adjourned unto Monday, the 21st day of April next.

ITH'R CHASE,
JONA. CHASE JU'R, } Wardens."

In the certification of Mr. Ogden there is a manifest error. Jonathan Chase Jr., is the twenty-first of those whose names are signed to the document above given.

"Easter Monday, 1794.

Met according to adjournment. Mr. Caleb Chase and Mr. Nathaniel Hall were appointed Wardens for the ensuing year.

Col. Dyer Spalding, Dudley Chase, Esq., Philip Tabor, And'w Wilkins, Gen. Jonathan Chase and Solomon Chase were appointed Vestrymen.

Mr. Lyman Spalding was chosen Clerk for the ensuing year.

Voted, That the Vestry and Wardens be appointed a committee to petition the General Court of this State, at the next session, for an act of incorporation to this Society; by which we may be known as a body corporate and politic, to transact our business and hold property in a legal manner, as an Episcopal Church; and that this Church be called Christ Church.

Voted, That the Wardens be requested as soon as possible, to erect a reading desk and communion pews, in

front of the present pulpit, as decent and convenient as may be, by a voluntary subscription.

Voted, That the Wardens open a subscription, to determine what sum we will provide for rewarding Mr. Ogden, for preaching and officiating among us for the present year. Voted to adjourn without day.

JOHN C. OGDEN, Rector."

It does not appear from the parish records that the Rev. Mr. Ogden officiated in Cornish in 1795. Nothing was done, at the Easter Meeting of that year, to secure the service of any clergyman. The clerk was directed to purchase a Bible, and Bishop Seabury's Sermons, for the use of the Society.

The business of securing an act of incorporation was attended to. A petition, signed by Dudley Chase and Caleb Chase, Wardens, was presented to the Legislature in June, 1795. Owing to a slight informality, it was referred to the next Session in December. Having taken the usual course, the Bill was approved by Gov. J. T. Gilmore, December 24th, 1795. It is not known why the parish was incorporated by the name of Trinity Church. The name chosen by the parish was Christ Church.

In 1796, the Parish Meeting voted to raise forty pounds for hiring preaching, purchasing books and paying debts, to be raised on the List of 1796; and, also, voted and chose Benja. B. Bemis collector for the ensuing year. "Voted, that the Wardens be directed to call on the Proprietors of Cornish to make up the deficiency of the Church Lands in Cornish. Voted, that the Clerk and Wardens be directed to survey and find out where the Glebe Lands are and to take such other measures to come in possession of them as they shall think proper. Voted, that the Clerk and Wardens be directed to request Gen'l Jon'a Chase to give a Deed of the common land where the old Meeting House now stands."

In the Warrant calling a Parish Meeting on April 17th, 1797, one article is, "To see what money the Society will raise in addition to what they raised last year to pay the Rev. Bethuel Chittenden for preaching and defray other necessary expenses for the ensuing year." On this article the Parish "voted to raise fifty pounds including the forty pounds voted the last year—the same to be made up on the List taken for 1797, for the purposes mentioned in the Warrant."

In 1801, the Parish Meeting voted to choose a committee of one to call on Mr. Barber to refund the money that he has received for the rents on Lands in this Town since the Society has been incorporated. Nath'l Hall was chosen.

An Article in the Warrant calling a special parish meeting on August 10th, 1801, is as follows, "to appoint four members, or a less number, to represent this Church in a Convention to be formed of representatives from the Churches on each side of Connecticut River, to be holden at Claremont, for the purpose of adopting necessary measures to form a District or Diocess, according to the advice of the Bishop." The meeting voted, Aug. 10th, 1801, "to send to said Convention." "Voted to send two persons as members of said Convention." "Chose Dudley Chase Esq'r. and Capt. Caleb Chase to attend said Convention." Neither of them attended the Convention.

At a special parish meeting held Nov. 2d, 1801, the question of building a Church was entertained. Ith'r. Chase, Philip Taylor, and Capt. Caleb Chase were elected for a Committee "to make sale of the pews according to a plan for said meeting house that is now exhibited by Philip Tabor and to appropriate the avails for building said house. Voted, that the Committee be directed to purchase timber in the neighbourhood if it can be pro-

cured on reasonable terms and proceed on the business immediately and make report to the next adjourned meeting. Voted to hier Mr. Abr'm Bairfield one year to commence on the fifteenth day of October last past." The Rev. Mr. Bairfield was a Clergyman of the Church of England. Evidently he had officiated in Trinity Church prior to the above date. The terms offered for a continuance of his services were not accepted. He remained, however, in and about Cornish for several years and did some duty as a priest.

At the Easter Meeting in 1802, it did not appear that anything had been done towards building a Church and a vote similar to that in 1801, was passed.

"At a meeting of the Wardens and Vestry and members of Trinity Church in Cornish holden at the house of Jon'a. Chase in said Cornish, Aug. 15th, 1802, for the purpose of choosing Delegates to meet in Convention at the Church in Claremont the 18th day of August 1802, at ten o'clock forenoon, voted and chose Capt'n Caleb Chase, Dudley Chase and Jonathan Chase as Delegates to attend said Convention at the time and place above mentioned as pr. request of the Rev'd Dan'l Barber. These gentlemen attended.

At the same time and place, the same parties chose Dudley Chase, Esq'r. and Nath'l Hall, Delegates to attend the Convention of the State called to meet at Concord, on the 25th day of August for the purpose of forming a Constitution for the Episcopal Church in New Hampshire. At a parish meeting, held Nov. 1st, 1802, it was voted "unanimously to adopt the Constitution as formed by the Convention at Concord, Aug't. 25th, 1802." The same meeting, also, chose Ith'r Chase, Esq'r., Dudley Chase, Esq'r, and Caleb Chase, Delegates to the Special Convention of the State to be holden on the third Wednesday of January 1803. A similiar appointment was

made hereafter, from year to year. No more appointments appear to have been made to the Conventions held in the Valley of the Connecticut.

The regular Easter Meeting, April 11th, 1803, did nothing more than choose the usual parish officers. At an adjourned meeting, held April 18th, the matter of building a Church was under consideration. Sarah Chase gave the timber necessary for the frame of a church, excepting studs and braces. Jon'a Chase gave timber for what shingles might be needed, and Nath'l Hall gave the oak timber for studs and braces. The Town, having given the old Meeting House to the Parish, it was left to the Wardens to dispose of it as they should think best, and apply any thing they might get from the sale of parts of it, to the fund for building a church. And the usual vote was passed about the sale of pews. These proceedings were in the right direction. But another thing was done at this meeting which has inflicted very serious and lasting harm on Trinity Church. In shortsightedness and covetousness, or for some selfish end, on the part of individuals, this meeting gave to the Wardens—Dudley Chase, Jon'a Chase and Abel Johnson—power to dispose of a valuable Glebe, secured by the Charter of the Town, for a trifle in order to build a Church. What, in this regard, was this year begun was afterwards finished. The Glebe property was converted into a church edifice.

In 1808, the Parish of Trinity Church voted to assist Union Church, Claremont in certain suits for the recovery of the Propagation Rights. In 1809, it was voted, "that a committee draw a subscription to hire preaching this season." It does not appear that any preaching was had. In 1810, a similar vote was passed. In 1811, the Parish invited the Rev. Philander Chase to become Rector. The invitation was not accepted; but probably Mr.

Chase may have officiated in Cornish about this time.

While acting as Agent for the Trustees of Donations in the County of Cheshire, the Rev. William Montague resided in Cornish about five years. The parish records call him the Rector and some money was raised for his support. But the nature of his business was such that he must have been often absent. He left no record of his ministrations.

The following letters may properly be here inserted. They afford some information in respect to matters of interest.

“To the Right Rev. Alexander V. Griswold,
Sir,

We wish to inform you that this Church by a regular chain of title, the Venerable Society for propagating the Gospel in Foreign Parts has conveyed to us a very valuable property, which lies in rights or shares of land formerly granted to them, but as those lands have been badly managed as well as disputed in law, they have as yet brought little or no income to the churches. But as the Agent for the Board of Trustees—the Rev. Wm. Montague, for whose conduct as an Agent, gentleman and Christian we have the highest respect—has been laboring for four or five years to establish said Society’s title and at length finally has been successful and in a short time after the expenses are paid for recovering the said lands, we think we shall be able to support a rector or minister as one ought to be. In the mean time, Right Rev. Sir, we respectfully beg your aid and influence with the honorable Board of Trustees to help us to some preaching in our present situation for the following reasons. Before most of the undersigned came to the church and before the true interest and duty of the church was understood, our predecessors sold the church Glebe Lands to build a church. We now think it our indispensable duty

first to do every thing in our power to redeem those lands by subscriptions or some other way, and we are not able to subscribe for that and for preaching at the same time. If we could be helped by the Easter Subscriptions for the aid of poor churches or any other way to some preaching, in the mean time to keep the church alive. With the afore mentioned prospects before us, we think in a short time, we shall be able and willing to return four fold to some needy church or churches.

We subscribe ourselves most respectfully, Right Rev. Sir,

Your obedient and humble servants.

Bela Chase }
Sam'l Putnam } Wardens.

Cornish Dec. 13, 1816. Sol'o Wellman jr. }
Charles Chase } Vestrymen."

"To the Secretary of the Trustees of Donations to the Protestant Episcopal Church, to be by him communicated to that honorable Board—

To the Honorable Board of Trustees,
Gentlemen,

The Rev. Wm. Montague, your Agent, having informed the corporate body of Trinity Church in Cornish, that having accomplished the great and ostensible object he had in view when he was appointed agent, viz. of establishing the title of the Venerable Society for propagating the Gospel in Foreign Parts to their lands in what was called the New Hampshire Grants, wishes that other agents might be appointed to manage the business without him, or at least in conjunction with him, and that the two Churches of Claremont and Cornish would recommend to the honorable Board suitable persons in this part of the country to undertake the business with him.

The corporate body of this Church upon receiving the above information, met and passed the following votes,

viz. That the thanks of this Church in their corporate capacity be given to the said Board for their undertaking the business as they did and advancing so large and generous a sum as \$700.00 dollars at a time when it was so uncertain whether said Society would ever be able to establish their title to the lands. Of course the said two churches, then discouraged and broken down with trouble and expense of law quarrels, contending with a host of enemies and gainsayers against the Church, would never have been able to pay back the said \$700.00 dollars—the said churches being ignorant, in a great measure at that time, how to conduct the suits at law so as to bring the merits and rights of said Society properly before the court.

Voted, that it is the opinion of this Church that, provided the said Trustees had not taken up the business at the time and in the very manner they did and appointed just such an Agent as they did, who has been indefatigable, and whose conduct as far as has come to our knowledge—and he has lived and boarded with us going on five years—has been highly praise worthy in every respect, both as a gentleman and Christian, the whole would have been lost. Therefore, the honorable Board will readily perceive, that the Churches here, and every real Churchman scattered over this country, formerly called the New Hampshire Grants, have every ground of gratitude for what the said Board have done; and we believe it will be highly gratifying, not only to the said Board but to every sincere Churchman, to be informed by their agent, that of the four towns, as well as individuals, against which suits were commenced in the name of the Society, your agent has been successful in them all: the last was decided last October, which town by their money and what we call unfair management have been able to keep in law fourteen years.

Voted, as the opinion of the corporate body of Trinity Church in Cornish, that under the Great Head of the Church, the Trustees of Donations to the Protestant Episcopal Church, in connection with their Agent, the Rev. Wm. Montague, have been the means of saving the Church, certainly in a temporal sense in this country. For we believe that in the course of twenty years, it will be the means of founding and supporting fifty churches in what was called the New Hampshire Grants; if the system is continued under the direction of the Honorable Board in the same judicious manner as it has hitherto been, by proper agents being appointed from time to time by the said Board.

Voted, as the opinion of the corporate body of this Church, one eighth is not anyways near compensation for the expense, labour and time that your Agent has been at in conducting the business hitherto. Therefore this Church takes the liberty to recommend Isaac Hubbard Esq'r., Seignor Warden of Claremont Church, Capt. Bela Chase, present Warden of Cornish Church and Charles Flanders, attorney at law of Plainfield, that they be added with Mr. Montague as Agents: and that their future compensation shall be the income the first five years from the date of the leases, or they shall be paid all their reasonable expenses, sworn to if required by the Board, if said expenses do not exceed the income of five years, as the said Board shall prefer.

Bela Chase	}	Wardens.
Sam'l Putnam		
Solo. Wellman jr.	}	Vestrymen.
Charles Chase		

Cornish Dec. 13. 1816."

April 29th, 1817, the parish of Trinity Church invited the Rev. Chever Felch to become their Rector. He appears to have officiated in Cornish during the latter part

of the year 1816. No record of any ministerial act by him is found after Dec. 29th, 1816. Certainly he could not have remained much after that date in Cornish. The people there evidently had some hope in April of the following year that he might be induced to be their minister. Probably there existed no good reason for such a hope. Mr. Felch was reported, in 1817, as a Chaplain in the Navy, residing in Boston, and occasionally officiating in vacant churches.

At the Easter Meeting in 1820, the Rev. George Leonard was chosen the Rector of Trinity Church. August 30th of the same year, he was instituted Rector by the Rev. James B. Howe of Union Church, Claremont. Mr. Leonard began his ministry in Windsor, July 12th, 1818, for two thirds of the time. The other third, he officiated in Trinity Church, Cornish. In 1822, Mr. Leonard reported to the Convention of the Diocese of New Hampshire that he there administered the Holy Communion once in two months, that the number of communicants was forty, and that since Advent 1818, when his services commenced in said church, there had been seventeen baptisms, three marriages, six funerals, and fifteen persons had been confirmed. *2 Gos. Adv. (1822) 323.*

At a special meeting of the Wardens and Vestry of Trinity Church, June 4th, 1822, the following vote was passed: "Voted, that whereas Capt. Bela Chase has become disqualified to hold an office in this Church by going off to another Communion, that another be chosen in this Church in his place." John L. Putnam was chosen. For fifty years, he has held the same office and faithfully done its duties. Judge Putman died in 1875.

The Rev. George Leonard died June 28th, 1834. He had been a Congregationalist Minister before he came into the Church. He graduated at Dartmouth College in 1805. He was ordained Deacon in 1817, and

Priest in 1818, by Bishop Griswold. His connection with the church in Windsor was closed in June, 1829. Subsequent to that date he appears to have done duty in Cornish and its neighborhood. During some years before his death, he had often been unable to officiate.

In his Address to the Convention of the Eastern Diocese, at Providence in Sept. 1834, Bishop Griswold used these words: "The next day"—July 21st, 1834—"I preached in Cornish and confirmed six. There I was called to sympathize with the parish, on occasion of the decease of their pastor, the Rev. George Leonard, who departed this life on the 28th of June. He possessed a large share of good sense; was very upright in his morals, and though, for several years before his union with us, he had been a Congregational minister, he was ever afterwards very decidedly attached to the order and worship of the Protestant Episcopal Church. While we have much reason to be thankful to the Father of Mercies, that comparatively so few have been taken by death from our clerical body, a parting tear is due to the memory of our worthy brother. May it teach us who survive to be more diligent to finish our work, before our course is run. The parish thus left destitute of a minister, were very desirous to be immediately supplied. The Rev. Mr. Foxcraft has, at my request, recently visited that station."

It is not known how long Mr. Foxcraft officiated in Cornish. The Rev. Darius Barker began to officiate in Trinity Church in the Spring of 1835, in connection with Charlestown. In 1836, he became the Rector of St. Paul's Church, Windsor, and was instituted. After his settlement in Windsor, he regularly held an evening service in Cornish. This continued for about two years.

About Easter 1838, the Rev. Henry S. Smith began to officiate, one half of the time, in Trinity Church; the other half he acted as Assistant of the Rev. Mr. Howe

in Union Church, Claremont. He resigned the charge of Trinity Church in 1844, and became Rector of Union Church.

At the Easter Meeting in 1844, the Wardens were requested to secure, for the parish, the services of the Rev. Oliver H. Staples. He appears to have officiated here and at Plainfield, about one year.

Jan. 11th, 1846, the Wardens of Trinity Church—John L. Putnam and Israel Hall, requested the Bishop of the diocese to consecrate Trinity Church. In accordance with this request, the Rt. Rev. Carlton Chase, D. D., did dedicate and solemnly consecrate Trinity Church, Cornish, Jan. 11th, 1846.

The Rev. Daniel G. Wright followed the Rev. Mr. Staples and continued to officiate till April 16th, 1848. The Rev. Ezra Jones took charge of Trinity Church in October, 1850, and officiated until August, 1851. In February, 1852, the Rev. Alonzo B. Flanders took the charge of Trinity Church, in connection with Plainfield, and officiated one year or more. Since that time until within two or three years the parish has not had the regular service of any Clergyman. Those who have been in Windsor have occasionally officiated.

It is now impossible to give any thing like accurate statements in regard to the number of those who have been baptized in Trinity Church or who have been confirmed and become communicants.—The Rev. Mr. Felch reported twenty two baptisms. The Rev. Mr. Leonard recorded forty-six baptisms, twelve confirmations, twenty one marriages and thirty burials. The Rev. Mr. Wright recorded seven baptisms, fifteen confirmations, four marriages, and twenty-seven communicants. The Rev. Mr. Smith reported in 1841, thirty-three communicants. The Rev. Mr. Flanders recorded two baptisms and three confirmations. The number of communicants at the present

time, on account of deaths and removals, is very much less than the numbers above indicated.

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IV.

TRINITY CHURCH, HOLDERNESS.

The town of Holderness was chartered in 1761. The original grantees were sixty-eight. A writer, in the Collections of the Massachusetts Historical Society, states that all of them professed the doctrines of the Church of England. It may have been the case. The Hon. Samuel Livermore was one of the original grantees, and eventually he became, by purchase, the actual proprietor of about one half of the township. William Piper from Durham was the first settler in this town, in 1763. About the commencement of the Revolution, Mr. Livermore fixed here his permanent residence. It was mainly owing to his influence that the Episcopal Church was established in Holderness. *5 Coll. N. H. Hist. So. 222.*

It is not now known when the Episcopal parish was organized in Holderness, nor when the church edifice was erected. Prior to 1789, Mr. Robert Fowle officiated there as a Lay Reader. In 1789, being a Deacon, he took charge of Trinity Church. In 1791, having been ordained a Priest, he became the Rector, and continued in that office until his decease in 1847. During the latter years of his incumbency, Mr. Fowle was quite infirm and performed very little service in the Church.

The number of families connected with Trinity Church, on account of the small population of the town, which in 1800, was only 530, and in 1840, 1528, was of course quite limited. But before 1814, there was no other or-

ganized religious society in Holderness. As the first settled minister of the Gospel, Mr. Fowle had one right or share of land, 238 acres, and the income of the Glebe lands. The parish paid him \$ 200 annually. In order to add something to his means and benefit the community, Mr. Fowle taught school and received pupils into his family, during many years.

Under the ministry of Mr. Fowle, the Church in Holderness made considerable progress. In 1814, he had baptized three hundred and twenty persons. At that time about one third of the population of the town were Episcopalians. *13 Coll. Mass. Hist. So. 116, 117. (3 second series.)*

In 1820, there were about thirty families in Holderness, connected with Trinity Church. During the preceding three years, Mr. Fowle had baptized twenty-six persons. In 1821, Mr. Fowle reported thirteen baptisms and seven marriages. At that time there were in connection with the Church, thirty-six families, twenty communicants and twenty catechumens. In 1827, Mr. Fowle reported thirty families and nineteen communicants. In 1837, the number of families reported was twenty-five, and seventeen communicants.

In August, 1845, Bishop Chase visited Holderness. Of this visit he gave the following account in his Address to the Convention of the Diocese in 1846. "August 9—Saturday. I drove to Holderness," from Orford, "where, under the hospitable roof of the Hon. Judge Livermore, I spent five days—usefully employed, as I trust, in enquiring into the affairs of this ancient but sadly decayed parish. On Sunday, August 10, I officiated in the West Church, morning and afternoon, and confirmed two persons. At five o'clock, in the village of Plymouth, I performed a third service, at the courteous invitation of the Methodist minister, in his place of worship, and de-

livered a sermon. In Holderness, the congregation might consist of 100 persons, of whom I was told, a small proportion were real Episcopalians. Trinity Church is in a state of afflictive desolation, and whether it can be raised, without a miracle, to any considerable degree of vigor, is doubtful. The children and descendants of its old friends have mingled with surrounding sects—to which remark an exception must be made in favor of the venerable and distinguished survivor of the venerable family of Livermore and a few others. The Church has some property. It is several years since the Rev. Mr. Fowle, now at an advanced age, has been able to officiate.” *Jour. N. H. Con. (1846) 6.*

August 29th, 1847, Bishop Chase made a visitation of Trinity Church, Holderness. In his Address to the Convention of 1848, he made the following report: “In the church situated in the west part of the town, I read service and preached twice, administered the holy communion to ten persons, and confirmed three persons. The weather being stormy in the morning, the congregation was small—in the afternoon larger. It is difficult to determine at present what are the condition and prospects of this ancient parish, which once embraced nearly the entire population of the town. One thing is, I think, certain, which is, that the place of assembling and worship must be changed to another part of the town, or there can be no hope of a revival. And whether in Holderness Village, now a place of considerable business, a sufficient interest could be awakened to meet a portion of the expense of sustaining the services of the Church, I am not able to form a judgment. Some of our people there think it could. A large amount of Church property has been taken up in that quarter and leased by the Rev. Mr. Fowle—by what authority I have not been able to learn. While a small portion of this re-

mains and is enjoyed by Trinity Church, the greater part has been unfortunately lost through neglect and injudicious management. On the 16th day of October, after many years of weakness, infirmity, and separation from the active duties of the ministry, departed this life, the REV. ROBERT FOWLE, in the 82d year of his age." "The funeral of our aged and venerable friend was attended by the REV. THOMAS LEAVER, of St. Paul's Church, Concord—then in perfect health, and in vigorous and most useful activity, but destined soon to follow. I am glad to learn that the surviving family of the Rev. Mr. Fowle are left in circumstances of comfort as to temporal things, being still in possession of the farm taken up by him as 'the first minister's right,' on the shore of one of the beautiful lakes of New Hampshire. As respects the supply of the parish, I shall, in compliance with the expressed desire of its officers, procure the services of a missionary as soon as arrangements can be made for that purpose." *Jour. N. H. Con.* (1848) 6, 7.

Nov. 1, 1848, Bishop Chase made his annual visitation of Trinity Church, Holderness. In the Address of 1849, he gave the following account of it: "To a congregation of 25 or 30 persons I read service and preached twice in the church, which is situated in the westerly part of the town. Divine service being ended, an adjourned meeting of the parish was held, for the purpose of transacting some business in relation to church property—in which meeting I was requested by vote to take a seat. In some previous address I think I have stated that under the ministry of the Rev. Robert Fowle a large amount of Church property, consisting chiefly of glebe lands, was taken up, and either sold or placed under lease, and the avails and income applied to the benefit of Mr. Fowle and the Church in Holderness. Through neglect and mismanagement, a great part of this has been lost appar-

ently beyond recovery. Still there is a valuable remainder, lying somewhere between \$1500 and \$2000. To place this in a situation of security, where it might be available to the benefit of the Diocese, in case the parish in Holderness should become extinct, which there is reason to fear, from present tendencies, has been aimed at by me as an important object. By a measure, to which the parish at a meeting before mentioned gave its assent, this is at length, as I trust, effected. During the months of August and September the Rev. Edward Livermore, of the Diocese of New York, officiated six or seven Sundays, alternately in the old Church and at Holderness Village, distant six miles. It is reported to me, that when service was performed at the Village the congregation was numerous, though the respondents were very few. I take pleasure in adding further, that two ladies, of great piety and excellence of character, the Misses Livermore, have organized and for a long time conducted near their residence a Sunday School,—in which with exemplary patience and with happy effect, they give instruction according to the ways and forms of the Church to the children of the neighborhood.” *Jour. N. H. Con.* (1849) 14.

Nov. 6, 1851, Bishop Chase visited Holderness. His account of it is of interest. “Accompanied by the Rev. Mr. Marble, I visited the Church in Holderness. We stopped as usual at that mansion of hospitality, the Hon. Judge Livermore’s. This most venerable gentleman, who bore for a long succession of years a distinguished part in the civil affairs of the State, a churchman of the old time, being at the period of my visit 85 years of age, was still—it gives me pleasure to say—sound and strong in mind. On the day following we held service in the old Church, morning and afternoon—Mr. Marble reading service, while I preached. The weather was good and

the congregation in the morning consisted of thirty-six persons; in the afternoon not quite so many. I was better pleased with the appearance of things than heretofore. I do not think this old parish will die out just yet. The wardens of the Church expressed a wish that I would this spring or summer send a clergyman to spend a few weeks with them, and thought they could raise the sum of \$90.00, to remunerate the service. It is singular that from this Church some evil person has stolen the large Bible. It having been understood that I should hear further from the Church wardens, I have taken no steps touching the mission above mentioned." *Jour. N. H. Con.* (1852) 18, 19.

Of his visit to Holderness Oct. 30th, 1854, Bishop Chase gave the following account in the Address of 1855. He was accompanied by the Rev. I. G. Hubbard. They were the guests of Mr. Samuel A. Burns, of Plymouth. "In the midst of a heavy rain-storm we drove over to Church, about a mile and a half. Mr. Hubbard read prayers, and I preached to a congregation of seven persons. In such a storm the attendance of many could not be expected. After service I had a long conversation with Daniel Worthen, Esq., Treasurer and Senior Warden, and with others, on the subject of the property of the parish, touching which I hold a certain bond. The conclusion was to let things remain for the present as they now are. I satisfied them, I believe, that we all desire the continued upholding of their Church, and not its extinction. They have an annual income of about \$70, of which only \$10 is derived from lands in Holderness—the remainder from Glebes in other towns. The Treasurer has now in hand about \$150, which it is thought can be raised to \$200 by subscription; and the desire is, that a clergyman may be obtained to render a term of service proportioned to that sum. My expectation is, that

Mr. Joshua R. Pierce, now a candidate for orders at our General Seminary, soon to be ordained, will, with this view, go to Holderness and commence labors some time in July," 1855. *Jour. N. H. Con.* (1855) 10.

Mr. Pierce, having been made a Deacon, took charge of the Church in Holderness in August, 1855.

October 18th, 1855, Bishop Chase visited Trinity Church, Holderness. His report of the visit is important. "I preached twice, and administered the holy communion in the old Church, Morning and Evening Prayer being read by Mr. Pierce. There were present eight communicants, which was probably the whole number. In the forenoon the congregation consisted of thirty-two individuals—in the afternoon of thirty-five. Mr. Pierce is laboring here very faithfully, and engages much attention, and I have every reason to be satisfied with his ministrations. Hitherto he has divided his services equally between the old Church, near Plymouth, and the village of Holderness. From this date through the winter, for reasons which I could not but approve, he was to officiate every Sunday in the village, where he would have a congregation of a hundred."

"It seems that the parish corporation, though in occupancy of this Church and of the ground on which it stands for scores of years, never had a formal deed of conveyance, and held only by a verbal promise of a deed. I learned with surprise and regret that in the settling of an estate the land, carrying, of course, the building with it, had been sold or given to a Cemetery Company. Thus the parish has now no local habitation, unless its place of meeting in the village is such."

"Strange to say, the parish Corporation is reduced to five, or at most six, resident members, only two of whom are communicants, and one of these a venerable man of more than eighty years. The property, which was ob-

tained by Leases of Glebe Lands, amounts to \$979 nearly. Several years ago I took a bond of the Treasurer, in which proceeding I was guided by eminent counsel, to deliver to me on demand this property, which, when received, was to be kept by me in trust for the benefit of the Church. This bond was afterwards expressly sanctioned by a vote of the Corporation. It is proper to say, that my object in this measure was to save the property to the Church generally, in case of that parish becoming extinct, which seemed not unlikely to come to pass. The property has been delivered, and is now in my hands, where it will remain until arrangements, promissory of safety and reasonably satisfactory to those who have an interest, and who have at heart the welfare of the Church, can be made for its future keeping, and no longer. I take this addition to my already onerous cares, in order, if possible, to save this little shred of the Church's patrimony in this Diocese from going as thousands have gone before. There seems now (or rather there did at the time of a special visit, to which I shall soon refer,) a pleasing prospect of a revival of an ancient interest in Holderness. A new society has been organized in the village, under apparently very interesting circumstances, which movement, as I understand it, is not designed in any way to supplant or embarrass the old society, but rather to give fresh and vigorous aid to its objects. The probability is that eventually one of the two may be merged in the other. One thing is plain and certain in my view—Holderness Village is the part of the town where the house of divine service should be located. There people can conveniently assemble, and there the avails of the little fund can be applied with perfect propriety."

In January, 1856, the Bishop was again in Holderness, for the purpose of ordaining Mr. Pierce to the Priest-

hood. "Jan. 23, Wednesday. Morning Prayer was read by the Rev. Brethren, Marble and Hubbard. A sermon was delivered by the Rev. Dr. Burroughs, who in due time presented the Candidate, the Rev. Joshua R. Pierce, whom I proceeded to invest with the holy office of a Priest in the Church of God, the brethren present of that order joining in the imposition of hands. The place of worship was completely filled by a singularly attentive congregation, of which not an individual took his departure till the last word of the long exercises had been pronounced. Through the taste and diligence of Mr. Peirce, the congregation had been trained to an excellent style of music, the chants being done with great and really beautiful effect, antiphonally."

"In the evening of the same day, after prayers read by the Rev. Mr. Peirce and the Rev. Mr. Southgate, Deacon, of Boston, I delivered a sermon, and confirmed three ladies, sisters. The sermon was on the characteristic features or principles of the Protestant Episcopal Church, and was listened to, to the length of fifty minutes, with the most profound attention. I feel much indebted to the kind hospitality of Mr. George Hoyt and his amiable wife, who at an inclement season of the year, made my stay as comfortable and pleasant as I could desire."

"In humble reliance on the blessing of God, I shall be looking with much confidence for good fruits produced by the solemnities in which such numbers of persons evidently took the deepest interest. I cannot leave this date without bearing testimony to the zeal and wisdom with which the pious labors of Mr. Peirce, in a difficult field, are directed." *Jour. N. H. Con.* (1856,) 13-15.

Under the ministry of Mr. Peirce, the new organization, known as St. Mark's Church, Ashland, prospered.

In October 1860, Mr. Peirce resigned the charge of the parish and was succeeded by the Rev. Dexter Potter. October 23d, 1863, Bishop Chase consecrated St. Mark's Church.

THE REV. ROBERT FOWLE was born in Marblehead, Mass., Aug. 31st, 1766. He graduated at Harvard College in 1786. He was ordained Deacon, by Bishop Seabury, Dec. 13th, 1789, in St. James' Church, New London, Conn., and Priest, by the same, June 29th, 1791, at Boston, Mass. He entered on the duties of his ministry in Holderness immediately after his ordination. He died at Holderness, Oct. 12th, 1847. During the later years of his long Rectorship of fifty-six years and ministry of fifty-eight years, he was not able to do much public duty. April 22d, 1802, Mr. Fowle married Martha B. Smith of Holderness. They had five children, all daughters. Mrs. Fowle died Jan. 2d, 1863, nearly 91 years of age. Only one of the children is now (1873) living. She is the wife of Mr. George W. Shepard of Holderness.

V.

CHURCH, HAVERHILL

In regard to the Episcopal Church in Haverhill very little is now known. There was probably some parochial organization. The Rev. Ranna Cossit of Claremont officiated there one quarter of the time, until the state of feeling made it unsafe for him to travel, and, after April 12th, 1776, he was confined to the limits of Claremont. No services of a clergyman of the Church were had at Haverhill and the towns in that region until 1787. In October of that year, the Rev. Tillotson Bron-

son of Conn., then a Deacon, was called to the charge of the Churches in Hanover and Strafford, Vt. In February, 1788, he was ordained Priest and continued in charge of these places until the following October. Very likely Mr. Bronson may have officiated occasionally at Haverhill and other towns along the River. He certainly did some duty in Claremont.

In 1793, the Rev. John C. Ogden came into the valley of Connecticut river. During that year and the next, he officiated in Westminster, Rockingham, Charlestown, Claremont, Weathersfield, Lebanon, Hanover, Haverhill, and other places. Strafford, Orford, Thetford, Hartland and Cornish, he regarded as under his "particular care." In the letter addressed to Mr. Bronson, dated at Thetford, May 30, 1794, from which this list is taken, he mentions "the new Church in Hartland;" "the center of my cares." And it may not be wrong to suppose that Haverhill may have been visited by Mr. Chittenden.

One cannot now tell who the Churchmen were in some of these places. A few names in others have been preserved. In Haverhill, Asa Porter, Esq., was a firm friend of the Church. He was born May 24th, 1742, and died at Haverhill, Dec. 28th, 1818.

VI.

The Protestant Episcopal Church in New Hampshire, from the first, has had serious difficulties to contend with. Quite a large proportion of the first settlers were attached to the Church of England. During its colonial stage, it received many favors from those who were in places of power. The Wentworths gave it special marks of re-

gard. Still its progress was inconsiderable. Portsmouth and Claremont form the only exceptions. Soon after the peace of 1783, a small parish was formed in Holderness, mainly through the influence of the Livermore family. A few years later, Cornish was added to the number. The great body of the people of New Hampshire, however, were, almost from the first, averse to the doctrines and polity of the Episcopal Church. During its early existence in the State, political prejudice and interest did much to retard its progress and keep it from the enjoyment of its property. The Church was simply tolerated. Learning, wealth and power were arrayed against it. Parties of all kinds of religious belief, and parties of no particular belief, have united in opposition to it. In process of time, by its quiet and orderly course, the Church has gained the respect of many persons of culture and influence, who are not numbered among its members. In a large majority of the towns in the State, very little or nothing is known in regard to its doctrines and forms.

In 1802, the first Convention of the Church in New Hampshire, consisting of Clergymen and Laymen, was called for the purpose of forming a Constitution. This Convention met at Concord, August 25th, 1802. The Rev. Robert Fowle, the Rev. Daniel Barber, and the Rev. Joseph Willard were appointed "a Committee to draw up a Constitution for the Protestant Episcopal Churches in New Hampshire. This Committee reported the following Constitution :

"AN ECCLESIASTICAL CONSTITUTION FOR THE GOVERNMENT OF THE EPISCOPAL CHURCH IN THE STATE OF NEW-HAMPSHIRE.

ARTICLE 1—A Convention of the Protestant Episcopal Churches in the State who shall accede to this Con-

stitution, consisting of the Clergymen of said Churches and one or more Deputies, not exceeding three being laymen to be annually chosen by their respective Congregations, shall be holden at Concord on the third Wednesday of January next, and afterwards on the third Wednesday of August annually. But the Convention may alter the time and place of holding the annual meeting.

ARTICLE 2d—The Convention shall have full Power and Authority to make Canons or Regulations for the government of the Churches in this State, provided such Canons or Regulations are not inconsistent with the Constitution or Canons of the Protestant Episcopal Church in these United States, which Constitution and Canons are hereby most solemnly and formally adopted and shall ever hereafter be considered binding in all cases whatever upon the Members of the Convention and upon every Congregation represented by them. And the Convention is hereby authorized either by their Standing Committee, or in such other way as in their judgment will most effectually promote the Interest of the Church in this State, immediately to take into possession all and every right and parcel of land formerly granted and reserved for this Church and to apply the Income of the same from time to time in such a manner as they conceive will best promote the Growth and prosperity of the Episcopal Churches in this State.

ARTICLE 3d—In every Convention holden under this Constitution, the Members present at 10 o'clock, A. M., on the day aforesaid or any other time, which may hereafter be appointed shall be fully competent to proceed on business and may adjourn from day to day till the whole be completed.

ARTICLE 4th—The Clergy and Lay Deputies shall deliberate in one Body, but shall vote as two distinct Or-

ders : And the Concurrence of both Orders shall be necessary to the validity of any measure.

ARTICLE 5th—Every Lay Deputy shall previously to his admission to a seat in Convention produce a Certificate of his being chosen, signed by the Wardens, or by the Clerk of the Congregation he represents.

ARTICLE 6th—No Deputy shall represent more than one Congregation, and each Congregation shall have one Vote.

ARTICLE 7th—In Convention a person shall be chosen to preside, with the Title of President, until a Bishop shall be duly consecrated and settled in this Church who shall, by virtue of his Office, be a member of the Convention and when present shall preside therein.

ARTICLE 8th—No Bishop shall ever be elected for this Church but at the annual Convention and three months notice shall be given of the same by the Standing Committee, and every such election shall be by Ballot.

ARTICLE 9th—A Standing Committee shall be chosen annually to consist of five Persons ; two of which shall be Clergymen who shall have power to act during the recess of Convention upon all such matters as the good of the Church may require, to call special meetings of the Convention if they think it necessary and to provide a suitable place for the assembling thereof. But no business shall be transacted at any special meeting of the Convention other than such as shall be mentioned in the notification for such meeting. And the said Committee shall at the annual Convention make a true and faithful Report in writing of all their doings, which shall be recorded by the Secretary with the sense of the Convention thereupon.

ARTICLE 10th—A Secretary shall be appointed by the Convention, removable at pleasure, who shall keep a

fair Record of the sessions and proceedings of the Convention and of the Standing Committee, and have the same in his Custody so long as he shall continue in Office.

ARTICLE 11th.—A Treasurer shall be annually appointed by the Convention as soon as the finances of the Church require it, who shall receive all monies that may become due, either from the leases of the Church lands, or in any other way; but no monies shall be paid out by him, except in consequence of appropriations made by the Convention at their annual meeting.

ARTICLE 12th,——The Trustees of the lands granted to the Society for propagating the Gospel in foreign parts shall be entitled to a Seat in Convention and to have one Vote.

ARTICLE 13th,——Standing Rules for the orderly conducting of business shall be established by the Convention.

ARTICLE 14th,——No alteration of this Constitution shall take place without the Concurrence of four fifths of the members of the Convention, nor unless such alteration be proposed at a preceding Convention.

DONE IN CONVENTION by the unanimous Consent of the Subscribers, Clerical and Lay Deputies of the Episcopal Churches in this State of New Hampshire, at Concord on the twenty fifth day of August in the year of our Lord, Eighteen hundred and two.

Joseph Willard, Rect. St. John's Church,

James Sheafe } Delegates from St. John's Church,
Nath'l Adams } Portsmouth.

Robt. Fowle, Rector of the Church Newholderness,

Arthur Livermore } Delegates from the Church in
Richard Shepard } Holderness.

Dudley Chase } Delegates from the Church in
Nath'l Hall } Cornish.

A true copy of the Original compared therewith by
Nath'l. Adams, Sec'y of the Convention

In Convention at Concord August 25th, 1802, Voted, That the Secretary transmit copies of the foregoing Constitution to the several churches in this State, requesting them after taking the same into consideration, to signify their approbation or objection to the same.

Attest, Nath'l. Adams, Sec'y of the Convention."

This Constitution was approved by all the parishes in the State, except the parish in Claremont. This parish, or at least its Rector, was engaged in the effort to organize a Diocese in the Valley of Connecticut River. The first Convention, under the Constitution, was holden at Concord, January 19th, 1803. Being now organized as a Diocese, the Convention at once took measures to recover and enjoy the benefit of the Glebe Lands. It, also, gave notice to the parishes that at the next regular Convention, the question of inviting the Bishop of some other Diocese to perform episcopal service in the churches would be considered. Bishop Parker of Massachusetts, the only Bishop who could conveniently serve the new Diocese, died in 1804. Very little Episcopal supervision and service was had before the consecration of Bishop Griswold in 1811. There was no immediate growth of the Church in consequence of this course of action. But it led to the abandonment of the plan of a Diocese in the western part of New Hampshire and the eastern part of Vermont, and some care of the valuable Glebe property.

After the formation of the Eastern Diocese and under the care of Bishop Griswold, the Church in New Hampshire made real progress. During his episcopate, Parishes were organized in several towns. Under his successors the number has increased. There are now in the Diocese of New Hampshire *twenty three* parishes, with 1326 communicants.

The Episcopal Church in New Hampshire possesses a

valuable property in land. In *seventy-two* towns, chartered by Benning Wentworth and John Wentworth, there were reserved one whole original share for a Glebe for the Church of England as by law established and one whole original share for the Society for the Propagation of the Gospel in Foreign Parts. Prior to the War of the Revolution, the Society took an interest in these lands. Very soon after the Treaty of 1783, which secured their right and power to hold this property, the Society sought the possession of it and desired to use it for the benefit of the Episcopal Church in those States where it was situated. In 1788, the Society made a conveyance, to certain parties, of the lands in the State of New Hampshire for the purposes therein mentioned. The Deed was as follows, viz.:

“To all people to whom these Presents shall come:

The Incorporated Society for the Propagation of the Gospel in Foreign Parts, established in London, in the Kingdom of Great Britain, Send Greeting:

Whereas His Excellency Benning Wentworth, Esquire, and his Excellency John Wentworth, Esquire, late Governors and Commanders in Chief in and over the late Province, now State of New Hampshire, did at divers times preceding the year of our Lord one thousand seven hundred and seventy five, by and with the advice of the Council, of the then Province aforesaid, give and grant to the above named Society one original right or share of land in each and every of the following towns, townships and plantations, situated in the Province, now State of New Hampshire, to wit:

Hinsdale, Winchester, Richmond, Chesterfield, Swanze, Westmoreland, Keene, Walpole, Surry, Gilsom, Alstead, Marlow, Charlestown, Acworth, Lempster, Unity, Claremont, Newport, Saville or Wendell, Cornish, Croydon, Plainfield, Grantham, Protectworth—

Springfield—all lying and being in the County of Cheshire, in said State: also, in Pelham or Endfield, Lebanon, Grafton, Hanover, Canaan, Cardigan, Lime, Dorchester, Cockermouth, Orford, Wentworth, Rumney, Plymouth, Holderness, Campton, Piermount, Warren, Trecothic, Thornton, Haverhill, Fairfield or Coventry, Peeling, Bath, Landaff, Franconia or Morristown, Lincoln, Lyman, Concord or Gunthwaite, Chesswick, Allthrope, Lancaster, Whitefield, Bretonwoods, Dartmouth, Northumberland, Terry, Woodbury, or New Stratford, Cockburne, Colebrook, Stewartstown, Kelkenny, Millsfield, Dummer, Cambridge, Paulsburg, Mainsburg, Success, Durand, Shelburne—all lying and being in the County of Grafton, in said State; also in Conway, Sandwich, Tamworth, Eaton, in the County of Strafford and State aforesaid, or by whatever other names they may now be called or named, and also any other right granted to said Society in any other town, township or plantation, in said State of New Hampshire, though not particularly mentioned in this Deed :

Now, know ye, that we, the said Society for Propagating the Gospel in Foreign Parts, for and in consideration of the sum of five shillings, to us paid by the Hon. George Jaffrey, Esq., of Portsmouth, in the County of Rockingham, and State aforesaid, one of the late Council of said late Province, the Hon. Samuel Livermore, of Holderness, in the County of Grafton, and State aforesaid, Esq., and Chief Justice of said State; Hon. Simeon Olecott, of Charlestown, in the County of Cheshire, and State aforesaid, Esq., and Chief Justice of the Court of Common Pleas for said County; Asa Porter, of Haverhill, in the County of Grafton, and State aforesaid, Esq.; Ambrose Cossit, of Claremont, in the County of Cheshire aforesaid, gentleman; the Rev. Edward Bass, of Newbury Port, in the County of Essex; the Rev. Sam-

uel Parker, of Boston, in the County of Suffolk, both in the Commonwealth of Massachusetts; and the Rev. John Cozens Ogden, of Portsmouth, in the County of Rockingham, and State of New Hampshire, aforesaid, Clerk, and Nathaniel Adams, of said Portsmouth, Esq., the receipt whereof we do hereby acknowledge, and in consideration of our affection and regard for the Protestant Episcopal Church in the United States of America, and for other good and valuable causes us hereunto moving, do give, grant, bargain, sell, convey, release, and confirm unto the said George Jaffrey, Samuel Livermore, Simeon Olcott, Asa Porter, Ambrose Cossit, Edward Bass, Samuel Parker, John Cozens Ogden, and Nathaniel Adams, the aforesaid rights and shares of land in the aforesaid towns, townships and plantations, and all the title and interest we have in and to the same, in trust, for the use hereafter mentioned; to have and to hold the same to the aforementioned trustees, the survivor and survivors of them, and the heirs of the survivor and survivors to and for the use following, to wit: The income of one tenth part of each of the aforesaid shares of land to be appropriated to the sole use of such person as may be elected and canonically consecrated to the office of Bishop over said late Province, now State of New Hampshire, and to the use of his successor in said office of Bishop: and the income and profits of the other nine tenths of each of the aforesaid shares to the use and for the support of a clergyman or clergymen, and their successors of the Protestant Episcopal Church in each of the aforesaid towns, townships, and plantations, when a church shall be erected therein, and the worship of God is performed according to the liturgy of the Protestant Episcopal Church in said State;—the income of the respective nine tenths of the shares or rights as aforesaid to be for the use and support of respective

clergyman or clergymen, his or their successors in the respective towns, townships and plantations before named. And in those towns, townships and plantations aforesaid, where no church is established, and the worship of God is not performed agreeably to the liturgy of the aforesaid church, the profits and income of the nine tenths of the said rights or shares of land conveyed as aforesaid, shall inure and be to the use and support of the clergymen of said Episcopal Church in such towns, townships or plantations as shall, in the opinion of the aforementioned trustees, the survivor or survivors of them, or the heirs of such survivor or survivors, as in the opinion of any of the aforementioned trustees, and such persons as may be hereafter incorporated with and succeed in the said trust, stand most in need of such support.

In witness whereof, we, the said Society, have hereunto affixed our common seal, this twelfth day of April, in the year of our Lord one thousand seven hundred and eighty-eight.

WM. MORRILL, D. D., Secretary to
the Society. [L. S.]

In 1808, the following Deed was made by two of the Trustees above named to Union Church, Claremont and Trinity Church, Cornish.

To all People to whom these Presents shall come—
GREETING :

Whereas the Society for the Propagation of the Gospel in Foreign Parts, established in London, in the Kingdom of Great Britain, did, by their deed duly executed under the common seal of said Society, dated the twelfth day of April, in the year of our Lord one thousand seven hundred and eighty-eight, convey unto George Jaffrey, of Portsmouth, in the County of Rockingham, and State of New Hampshire, Esquire; Samuel Liver-

more, of Holderness, in the County of Grafton, and State aforesaid, Esquire; Simeon Olcott, of Charlestown, in the County of Cheshire, and State aforesaid, Esquire; Asa Porter, of Haverhill, in the County of Grafton aforesaid, Esquire; Ambrose Cossit, of Claremont, in the County of Cheshire aforesaid, gentleman; Edward Bass, of Newbury Port, in the County of Essex, D. D.; Samuel Parker, of Boston, in the County of Suffolk, D. D., both in the Commonwealth of Massachusetts; John Cozens Ogden, of Portsmouth aforesaid, Clerk, and Nathaniel Adams, of Portsmouth aforesaid, Esquire, the survivor or survivors of them, in trust for the use in said deed mentioned, certain lands in said State of New Hampshire, granted to said Society by His Excellency Benning Wentworth, and His Excellency John Wentworth late Governors of the late Province, now State of New Hampshire :

Now know ye, that we, Simeon Olcott, Asa Porter, Ambrose Cossit and Nathaniel Adams, survivors of the trustees aforementioned, for the purpose of carrying the design of said trust into execution, and for and in consideration of the sum of one dollar paid us by Trinity Church, in the town of Cornish, in said County of Cheshire, have remised, released, and quit-claimed, and by these presents do remise, release and quit-claim unto the said Trinity Church the following lands, lying and being in the County of Cheshire aforesaid, viz., that whole right or share granted to the Society in Cornish aforesaid, and one half of all the said Society's rights in the following towns, viz. Hinsdale, Winchester, Richmond, Chesterfield, Swanzey, Westmoreland, Keene, Walpole, Surry, Gilsum, Alstead, Marlow, Charlestown, Acworth, Lempster, Newport, Wendell, Croydon, New-Grantham and Protectworth, which last mentioned town is now called Springfield.

The other half of the aforesaid rights or shares of land are reserved for the use and benefit of Union Church, in Claremont, in said County of Cheshire, which rights or shares of land are to be equally divided between the two aforesaid parishes, according to an estimation, quantity for quality and incumbrances; and all the right, title and interest we have in and to the same, upon the conditions and for the use hereafter mentioned.

To have and to hold the said released premises to said Trinity Church for the uses and upon the conditions following, to wit:

The income of one tenth part of each of the aforesaid shares to be appropriated to the sole use of such person as shall be elected and canonically consecrated to the office of Bishop over said State of New Hampshire, and to the use of his successors in the office of Bishop:—and the income and profits of the other nine tenths of each of the aforesaid shares of land to the use and support of a Protestant Episcopal Clergyman or Clergymen and their successors, who shall be regularly inducted Rector of Trinity Church aforesaid, according to the office established by the General Convention of the Episcopal Church in the United States:

Provided, That whenever a Church shall be erected and regularly established, under the Convention of said State, in either or any of the aforesaid towns, wherein any of the said rights or shares of land may lie, and the worship of God statedly performed there, according to the Liturgy of the Episcopal Church, and a Clergyman be regularly inducted Rector according to the office aforesaid, then nine tenths of the income and profits of such half right in any of the towns aforesaid, where a Clergyman shall be thus settled, shall be appropriated to the support of such Clergyman.

In witness whereof we do hereunto set our hands and

seals, this eighteenth day of May, in the year of our Lord one thousand eight hundred and eight.

SIMEON OLCOTT. [L. s.]

Signed, sealed and delivered in }
presence of us, by Simeon Olcott, }

John H. Sumner, [L. s.]

Ithamer Chase, [L. s.]

Nathaniel Adams, [L. s.]

Signed by Nathaniel
Adams in presence of us,

Thomas Willard, [L. s.]

John H. Sumner. [L. s.]

State of New Hampshire, Cheshire ss.

Charlestown, May 20, 1808.

Then personally appeared Simeon Olcott and Nathaniel Adams, Esquires, signers and sealers of the foregoing instrument, and acknowledged the same to be their free act and deed.

John H. Sumner, Justice of the Peace."

On the 20th of July following, another Deed was given by the same parties to St. John's Church, Portsmouth, conveying to it *twenty nine* shares or rights of land. As this Deed has never been recorded and is carefully kept from examination, no very particular account can be given of it. What is known respecting it is told by Nathaniel Adams, Esq. Doubtless he was one of the *signers* and *sealers* of this Deed; and one must presume that he understood the intention and scope of it.

"The Trustees, by their deed, dated the 20th day of July, conveyed to St. John's Church twenty-nine of the above mentioned rights of land, one tenth part of the income arising therefrom, to be appropriated to the sole use of the person, who shall be elected and canonically consecrated to the office of Bishop over the State of New

Hampshire, and to the use of his successor in said office of Bishop, and the income and profits of the other nine tenths of said lands to the use and support of a Protestant Episcopal Clergyman or his successor, who shall be regularly inducted Rector of St. John's Church, according to the office established by the General Convention of the Protestant Episcopal Churches in the United States. At a meeting of the parishioners of St. John's Church, held the 19th day of September, they voted to accept said deed upon the conditions therein mentioned, and to appropriate the income of said lands accordingly." *Adams' Anns.* 345, 346.

Owing to the expense of suits at Law for the recovery and possession of these Propagation and Glebe rights of land, the Churches in Cornish and Claremont, before judgment was rendered, transferred, by Deed, to the "Trustees of Donations to the Protestant Episcopal Church" in Massachusetts, all their right and claim to the lands of the Society for the Propagation of the Gospel in Foreign Parts, excepting those shares or rights lying in Cornish and Claremont.

"Whereas His Excellency Benning Wentworth, Esq., and His Excellency John Wentworth, Esq., late Governors and Commanders-in-Chief in and over the late Province, now State of New Hampshire, did at divers times preceeding the year one thousand seven hundred and seventy-five, by and with the advice of the then Council of the said Province aforesaid, give and grant to the incorporated Society for Propagating the Gospel in Foreign Parts, established at London in the kingdom of Great Britian, one original right or share of land in each and every of the following towns, townships and plantations, situate in said late Province, now State of New Hampshire, to wit: Hinsdale, Winchester, Richmond, Chesterfield, Swanzey, Westmoreland, Keene,

Walpole, Surry, Gilsum, Alstead, Marlow, Charlestown, Acworth, Lempster, Unity, Claremont, Newport, Seville or Wendell, Cornish, Croydon, Plainfield, Grantham, Protectworth or Springfield, all lying and being in the County of Cheshire in said State, and also fifty-two whole rights or shares of three hundred acres each, more or less, in the Counties of Strafford and Grafton and State aforesaid:

And whereas on the twelfth day of April, one thousand seven hundred and eighty-eight, the said Society for Propagating the Gospel in Foreign Parts, for and in consideration of five shillings to them in hand paid by the Hon. George Jaffrey, Esq., of Portsmouth, in the County of Rockingham and State aforesaid, one of the late Council of the said late Province; the Hon. Samuel Livermore, of Holderness, in the County of Grafton and State aforesaid, Esquire and Chief Justice of said State; Hon. Simeon Olcott of Charlestown, in the County of Cheshire and State aforesaid, Esquire, and Chief Justice of the Court of Common Pleas for said County; Asa Porter of Haverhill, in the County of Grafton aforesaid, Esquire; Ambrose Cossit, of Claremont, in the County of Cheshire aforesaid, gentleman; the Rev. Edward Bass, of Newbury Port, in the County of Essex; the Rev. Samuel Parker, of Boston, in the County of Suffolk, both in the Commonwealth of Massachusetts; and the Rev. John Cozens Ogden, of Portsmouth, in the County of Rockingham and State of New Hampshire aforesaid, clerk, and Nathaniel Adams of said Portsmouth, Esquire, the receipt whereof the said Society have acknowledged, and in consideration of their affection and regard for the Protestant Episcopal Church in the United States of America, and for other good and valuable causes thereunto moving, did give, grant, bargain, sell, convey, release, and confirm unto the said

George Jaffrey and his above named associates the aforesaid rights or shares of land, of three hundred acres each, more or less, in the aforesaid towns, townships, and plantations, and all the rights, title and interest, they the said Society, had in and unto the same, in trust for the uses hereafter mentioned, to have and to hold the same to the aforenamed Trustees, the survivor or survivors of them, to and for the use following, to wit :

The income of one tenth part of each of the aforesaid shares of land to be appropriated to the sole use and benefit of such person or persons as may be elected, and canonically constituted to the office of Bishop over the said late Province, now State of New Hampshire, and to the use of his successors in his said office of Bishop, and the income and profits of the other nine tenths of each of the aforesaid rights or shares of land to the use, benefit, and support of a Clergyman or Clergymen, and their successors of the Protestant Episcopal Church in each of the aforesaid towns, townships and plantations, when a church shall be erected therein, and the worship of God is performed agreeably to the liturgy of the Protestant Episcopal Church in said State, the income of the respective nine tenths of the shares or rights aforesaid to be for the use, benefit and support of the respective clergyman or clergymen, his or their successors in the respective towns, townships and plantations aforenamed. And in those towns, townships and plantations aforesaid, where no church is established, and the worship of God is not performed agreeably to the liturgy of the Protestant Episcopal Church, the profits and income of the said nine tenths of the said rights or shares of land, conveyed as aforesaid, shall inure and be to the sole use, benefit and support of the clergyman or clergymen of the said Episcopal Church or Churches in such towns, townships or plantations as shall, in the opinion of the aforesaid trus-

tees, the survivor or survivors, as in the opinion of any of the aforementioned trustees, and also in the opinion of such persons as may be hereafter incorporated with them, or those that shall survive them in said trust, who shall hereafter think or judge, that the said erected Churches, when the worship of God is performed according to the said liturgy, stand most in need of such support. And whereas two of the three survivors of the said trustees did, on the eighteenth day of May, in the year of our Lord one thousand eight hundred and eight, sell, grant, convey and quit-claim all their trust, right, title, interest and claim in and unto the said rights or shares of land lying in the County of Cheshire, unto the corporations of Union and Trinity Churches in the towns of Claremont and Cornish, in said County of Cheshire, by deed of conveyance under the hands and seals of two of the said trustees, as will appear by the said deed of conveyance, under the hands and seals of two of the said trustees, as will appear by the said deed of conveyance, reference thereto being had.

And whereas, at a legal meeting of the corporations of Union and Trinity Churches, they agreed, empowered and directed their Wardens, as will appear by their records, reference thereto being had, to give, grant, sell, convey and quit-claim all their right, title and claim in and unto their said rights and shares, on the conditions in the deed of conveyance, as follows, to wit :

To all people to whom these presents shall come :

Know ye, that we, the Wardens of the said Union and Trinity Churches, for and in consideration of the sum of seven hundred dollars, to us in hand paid by the Trustees of Donations to the Protestant Episcopal Church, incorporated March, 1810, by the Legislature of the Commonwealth of Massachusetts, the receipt whereof we acknowledge ourselves fully satisfied, and for other good

causes, conditions and considerations us hereunto moving, do give, grant, bargain, sell, convey, release, confirm and quit-claim all the right, title and interest we have in and unto the said shares of land unto the said Trustees of Donations, except the said society's rights in said Claremont, which the said two corporations of Union and Trinity Churches now hold by virtue of a deed from the said two trustees; the same to the aforesaid trustees and their successors in office, in trust, for the uses following, to wit:

The net income of one tenth part of each of the aforesaid shares of land to be appropriated to the sole use and benefit of the Bishop of the Eastern Diocese, and to such other person or persons as may be hereafter elected and canonically consecrated to the office of Bishop over said Eastern Diocese or State of New Hampshire, and to the sole use of his successor or successors in office: And the one half of the net income and profits of the other nine tenths of each of the aforesaid shares of land are to be appropriated equally to the sole use and benefit of the clergyman or clergymen of the said Union and Trinity Churches, and their successors in office—the said Trustees of Donations having first deducted all sums of money they may have paid in obtaining a title to said rights or shares of land, and all reasonable expenses respecting the management of the same, and the said Trustees paying over the whole of the net income of the said society's rights in Cornish, to the said Trinity Church in said Cornish.

In witness whereof we, the said Wardens of Union and Trinity Churches, do hereunto set our hands and

seals, this ninth day of May, in the year of our Lord one thousand eight hundred and twelve.

Ithamer Chase,	[L. s.]
Jona. Chase,	[L. s.]
Bela Chase,	[L; s.]

Wardens of Trinity Church, Cornish.

Signed, sealed and
delivered in presence of us, }

Caleb Chase,

Wm. Montague.

State of New-Hampshire—Cheshire ss.

May 9, 1812.

Then personally appeared Ithamer Chase, Jonathan Chase, and Bela Chase, signers of the above and foregoing instrument, and acknowledged it to be their free act and deed, before me.

Caleb Chase, Justice of the Peace.

Sanford Kingsbury,	[L. s.]
Isaac Hubbard,	[L. s.]
John Smith,	[L. s.]

Wardens of Union Church, Claremont.

Signed, sealed and delivered }
in presence of us, }

George Hubbard,

John Hitchcock jr.

State of New-Hampshire—Cheshire ss.

May 11. 1812.

Then personally appeared Sanford Kingsbury, Isaac Hubbard, and John Smith, signers and sealers of the foregoing instrument, and acknowledged the same to be their free act and deed, before me,

JOHN H. SUMNER, Justice of the Peace."

In December, 1812, certain parties, acting as a Committee, appointed by a Convention of the Eastern Diocese, made the following conveyance of all the Glebe Lands in New-Hampshire to the Trustees of Donations to the Protestant Episcopal Church.

“At a Biennial Meeting of the Protestant Episcopal Church in the Eastern Diocese of the United States, holden at Providence, Rhode Island, Sept. 30th, 1812,

Voted and resolved, That the Trustees of Donations to the Protestant Episcopal Church, be and they are hereby authorized, empowered and required to take and exercise all the rights and authority which this Convention possesses in relation to Glebe Lands, situate in the State of New-Hampshire, and said Trustees hereafter have and exercise the charge, care and disposition of the said lands in the same full and complete manner and for the same purposes as this Convention would do to whom all the power, right and authority of said Convention in and about the premises are hereby granted and transferred.

Voted and resolved, That the Rt. Rev'd. Alexander V. Griswold, Bishop of the Eastern Diocese, Wm. Winthrop and William Walter, Esqrs., be and they are hereby appointed a Committee to execute under seal a sufficient conveyance of said Glebe Lands to said Trustees in conformity to the foregoing vote.

A true copy from the Records

Attest Asa Eaton, Secy.

Boston Oct. 20. 1812.”

“Whereas the few scattered societies, worshipping in the Episcopal manner, or according to the form and methods prescribed by the Protestant Episcopal Church in the United States of America in the States of Massachusetts, Rhode Island, New-Hampshire and Vermont, in Convention of the clergy and lay Delegates of said so-

cieties at Boston in May eighteen hundred and ten did unite and form themselves into a Parish or Diocese and chose for the same a Rector, Bishop or Diocesan and placed the one United Church Parish or Diocese, with all the inferior clergy as his assistants in the said Parish or Diocese under his immediate care, command and direction; and whereas the said united Church having made it a rule or bye-law that the said one united church shall hold a Parish or Diocesan meeting called the Convention once in every two years to transact the business of the said Parish or Diocese according to the forms, usages and methods prescribed by the Church of England, or Protestant Episcopal Church. And whereas the said United Church at their last parish meeting called a Diocesan Convention, holden at Providence in the State of Rhode Island, on the thirtieth day of September eighteen hundred and twelve did by an unanimous vote as will appear by their Records—reference thereto being had—empower their Rector or Bishop, the Rt. Rev'd. Alexander V. Griswold, in the County of Bristol and State of Rhode Island, and two others of said Convention, viz. Wm. Winthrop of Cambridge and Wm. Walter of Boston, Esqrs., both of the Commonwealth of Massachusetts, to convey, by some written instrument all their right, title and interest in and unto certain Glebe Lands, being certain shares of lands in the seventy-two townships, more or less, in the State of New-Hampshire, all which townships were granted and located by their late Governors Benning Wentworth and John Wentworth, Esquires, unto a Board of Trustees, incorporated by the Commonwealth of Massachusetts in the year eighteen hundred and ten, by the name of the "Trustees of Donations to the Protestant Episcopal Church."

Know all men by these presents ;

That we, Alexander V. Griswold of Bristol in the State of Rhode-Island and Wm. Winthrop of Cambridge and Wm. Walter of Boston, both of the Commonwealth of Massachuestts, in consideration of the sum of one dollar, paid us by Adam Babcock, Principal or President of the above named Board of Trustees, the receipt whereof we do hereby acknowledge, and for other good causes thereunto moving, have in the capacity of Agents for the said Convention and their successors and by the authority and power given and committed unto us by their said vote, resigned, released and forever quit-claimed, and by these presents do remise, release and forever quit-claim unto the said Board of Trustees and to their successors in office forever all the right, title and interest the said Convention have in and unto the above said shares of land, called Glebe Lands, lying in the above said State of New-Hampshire and which were granted by the late Governors of said State, Benning and John Wentworth, Esquires.

To have and to hold together with all the privileges and appurtenances thereunto belonging to the said Board of Trustees and to their successors in office forever ; on condition that the said Board of Trustees apply and appropriate the net income or rent of said lands to the public worship of Almighty God in the Episcopal manner or according to the forms and methods prescribed by the Protestant Episcopal Church in the United States of America in the said Parish or Diocese, agreeable to the spirit, meaning and true intent of the original grants in the charters of said towns, by whatsoever name they may be called or in whatsoever counties they may be.

In witness whereof we have hereunto set our hands

and seals this twenty seventh day of December in the year of our Lord one thousand eight hundred and twelve.

Signed and	}	Alex. V. Griswold, Bishop of Eastern Dio. [L. s.]
delivered in presence		
of J. P. K. Henshaw, Silas S. Safford.		

Witnesses to W. Winthrop	}	Wm. Winthrop. [L. s.]
Nabby Allen,		
Wm. Montague.		

Witnesses to Wm. Walter,	}	Wm. Walter. [L. s.]
Dan'l Denison Rogett,		
Joseph Hill.		

At a meeting of the Board of Managers of the Trustees of Donations held December 31st, 1811, the following preamble and votes were passed :

“ *Whereas*, There are in various parts of the Eastern Diocese of the Protestant Episcopal Church in the United States lands and other property which have been heretofore given and appropriated for the support and maintenance of the worship of God, according to the rites and ceremonies of said Church, and many parcels of the said lands and property have been withdrawn from the objects of their appropriation, and other parcels are in a waste and unproductive state; *and whereas*, it comports with the views and designs of this Corporation to countenance and encourage the restoring of the said lands and property to the uses and purposes for which they were appropriated; *and whereas*, this Corporation would be disposed to accept any such lands and property in trust to apply the income or proceeds thereof to the purposes of their original appropriation, therefore,

Voted, That the Rev. Wm. Montague and James Richardson, Esq., be, and they hereby are, constituted and appointed agents of this Corporation, jointly and severally, to search for, and labor in and about the recovery

of any lands or other property given and appropriated for the purpose aforesaid, and to take and use all such measures as may to them seem fit and proper to cause the said purpose to be fulfilled.

Voted, That said agents be authorized to receive grants, sales, assignments or other conveyances to this Corporation, upon such trusts as shall be consistent with the objects for which they were incorporated.

Voted, That the said agents shall be allowed and paid out of the rents and income of all estates which they shall cause to be conveyed to this Corporation in manner aforesaid, at the rate of one-eighth part of the actual value thereof; or in lieu thereof, if the Board shall so prefer, the full amount of all their reasonable expenses in and about the same including an adequate compensation for the time they shall expend upon such object, such payment to be made from the first proceeds of the lands or property so to be conveyed.

Voted, That for any lands or property which by the said agents shall be recovered for the use and benefit of any Parish, Society or Minister of the Episcopal Church, this Board of Managers will use their best endeavors to procure from such Parish or Minister a like compensation for the expenses and labors of said agents in and about such lands and property."

July 2d, 1812, "*Voted*, That the agents appointed by this Board, at their meeting on the 31st day of December last, be, and they hereby are, jointly and severally, authorized to lease for the term of nine hundred and ninety nine years, or for any shorter term on the best conditions they may be able to obtain, any lands lying in the County of Cheshire and State of New-Hampshire, and which were conveyed to the Trustees by the deed of Ithamar Chase, Esq., and others, dated the ninth of May last: the rents, or other consideration money reserved by

such lease or leases, to be secured and paid to the Treasurer of this Corporation for the time being."

January 8th, 1813, the following preamble and vote were passed by the Board of Managers :

" *Whereas*, The Rt. Rev. Alexander V. Griswold, and William Winthrop and William Walter, Esquires, in and on behalf of the Convention of the Protestant Episcopal Church in the States of Massachusetts, Rhode-Island, New-Hampshire and Vermont, by their deed bearing date the 27th of December last past, did convey to this Society certain lands in the State of New Hampshire,

Voted, That the Rev. Wm. Montague, and James Richardson, Esq., the agents appointed by this Board at their meeting on the 21st day of December, 1811, be and they hereby are, jointly and severally, authorized to enter upon, and to take and receive possession of any of the said lands, and having obtained possession thereof, to contract with any persons in behalf of this Society, to lease the same for the term of 999 years, or any shorter term, on the best conditions they may be able to obtain ; the rents, or other consideration money reserved by such lease or leases, to be secured and paid to the Treasurer of this Corporation for the time being.

Acting under this ample authority, Mr. Montague undertook the recovery and leasing of the rights of the Society for the Propagation of the Gospel and the Glebe lands in Cheshire County. He did something in Grafton County. During several years, he devoted his time and energies to this business. Much valuable property was recovered and leased. It is evident that in doing this important work, he was not duly careful and exact. His relations with the Board of Managers were not always easy and pleasant. His agency was closed Nov. 23d, 1821. The Church in New Hampshire should remember him with gratitude. August 24th, 1817, James C. Merrill,

Isaac Hubbard and Charles Flanders, Esquires, were appointed the agents of the Trustees of Donations in New-Hampshire, with the same powers as those given to the Rev. Mr. Montague and Mr. James Richardson.

As far as the writer has been able to learn, the following Society and Glebe lands in Cheshire County and Grafton County have been recovered and leased. Most of these leases were made by Mr. Montague, and subsequently recorded. It does not appear in all cases to which class the land leased belonged. In some instances, the rents named are nominal, it being agreed by the contracting parties, that at a specified time and in a duly defined manner, the land leased was to be appraised and the annual rent raised to six per cent on the appraisement. A large proportion of the original leases were for 999 years.

ACWORTH. Fifty acres of the Society's land, including a pound, leased to David Smith; yearly rent \$3.00: T. Foster, 100 acres, yearly rent 0.01: J. Mayo, 100 acres, yearly rent \$1.00: W. Graves, 50 acres, yearly rent \$1.00: Elisha Mayo.—A Society Right leased to Aaron Brown, principal sum \$66.66.

ALSTEAD. Two hundred and fifty acres of the Society's land, and two hundred and fifty of the glebe land, leased to the Selectmen of Alstead, yearly rent \$120.00.

CHARLESTOWN. George H. Ingersoll six hundred acres, yearly rent \$80.00: Samuel Bellows one hundred acres, yearly rent \$0.01: James Milliken, partly Glebe and partly Society lands, probably about one hundred acres, yearly rent \$1.00.

CHESTERFIELD. Four hundred acres of the Society's land, leased to Eli Boyden, Porter Wood and Levi Rice, yearly rent \$54.30: Fifteen acres of Glebe land, leased to Eli Boyden, yearly rent \$2.20.

CLAREMONT. The right of the Society for the Propa-

gation of the Gospel, in Claremont, was 320 acres. The Glebe was of the same extent. In 1812, there were 24 leases of these lands. The number has varied somewhat at different times, on account of deaths, removals and changes of property. The annual rent of these lands, amounts to about \$320.00.

CORNISH. Seventy acres of the Society's land, leased to Leonard Jarvis; yearly rent \$ 19.00: twenty acres of the Society's land, leased to Leonard Jarvis; yearly rent one dollar till July, 1819; afterwards, \$ 12.00: a parcel of the Society's land leased to Leonard Jarvis, yearly rent \$ 3.00.

CROYDON. Twenty-five acres of land leased to Eben'r Winter, yearly rent \$ 3.00; thirty acres of land leased to B. Blanchard, yearly rent \$ 1.00: twenty-five acres of land leased to Sam'l Blanchard, yearly rent \$ 1.50: a parcel of land leased to Henry Hurd, yearly rent \$ 3.00: twenty-five acres of land leased to Joel Monroe, yearly rent \$ 3.00: fifty acres of land leased to Timo. Winter, yearly rent \$ 6.00: six acres of land leased to Ephraim Kempton, yearly rent \$ 1.00: seventy-five acres of land leased to Ephraim Kempton, yearly rent \$ 6.00: a quantity of land leased to Moses P. Durkee, yearly rent \$ 3.00: twenty-five acres of land leased to John Williams, yearly rent \$ 1.50: seventy acres of land leased to Nathaniel Wheeler, yearly rent \$ 3.00: five acres of land leased to Ephraim Kempton, yearly rent \$ 1.00: twenty-five acres of land to Whitcom Jacobs, yearly rent \$ 5.00: five acres of land leased to Stephen Eastman, yearly rent \$ 2.50; one hundred acres of the Society's land leased to Obed Metcalf, Peter Stow and Caleb Putnam, yearly rent \$ 28.00: five acres of land leased to Obed Metcalf, yearly rent \$ 5.00: ten acres of land leased to Sarah Cutting, yearly rent \$ 0.50: twenty acres of land leased to S. Melendy, yearly rent \$ 1.00: twenty-seven acres of

land leased to Luther Jacobs, yearly rent \$ 7.00 : sixty acres of Glebe land leased to Peter Barton, yearly rent \$ 2.00 : sixty-seven acres of land leased to Samuel Putnam, yearly rent \$ 16.00 ; five acres of land leased to Powers and Mellendy, yearly rent \$ 1.56.

GRANTHAM. Sixty acres of the Society's land leased to John Gove, yearly rent \$ 18.00 : sixty acres of Glebe land leased to John Gove, yearly rent \$ 24.00 : one hundred acres of land leased to David Bean, yearly rent \$ 1.50 : one hundred acres of land leased to John Sargeant, yearly rent \$ 7.00 : one hundred acres of land leased to John Sargeant, yearly rent \$ 24.00 : one hundred acres of land leased to John Sargeant, yearly rent \$ 3.00.

LANGDON. A Society Right of land leased to John Prentiss ; principal sum \$ 1783.33.

LEMPSTER. One hundred acres of the Society's land leased to Richard Chapman, yearly rent \$ 3.00 : twenty acres of Glebe land leased to Samuel Chase, yearly rent \$ 2.00 : fifty acres of land leased to Joseph Abell, yearly rent \$ 1.00 : a Society Right leased to Inman Pollard.

NEWPORT. Ten acres of the Society's land leased to Aaron Buell, yearly rent \$ 1.00 : forty acres of land leased to C. Buell, yearly rent \$ 4.00 : fifty acres of land leased to John Buell, yearly rent \$ 3.00 : one hundred acres of Glebe land leased to Daniel Chapin, yearly rent \$ 9.44 : fifty acres of Glebe land leased to Dr. James Corbin, yearly rent \$ 6.00 : a parcel of land leased to John Crowell, yearly rent \$ 7.92 ; a parcel of land leased to John Kelsey, yearly rent \$ 4.00 : fifty acres of land leased to Samuel Crowell, yearly rent \$ 3.00 : forty acres of the Society's land leased to Joel Mc Gregory, yearly rent \$ 6.60 : fifty acres of land leased to Enoch Noyes, yearly rent \$ 4.00 : one hundred acres of the Society's land leased to Leonard Richards, yearly rent \$ 12.00 : one hundred acres of

land leased to Josiah Stevens, yearly rent \$20.00: eighty acres of land leased to Jesse Stockwell, yearly rent \$12.00: eighty acres of the Society's land leased to Jesse Stowell, yearly rent \$4.00.

PLAINFIELD. Fifty acres of land leased to Simeon Adams, yearly rent \$8.50: sixty acres of the Society's land and ten acres of the Glebe leased to Peter Bugbee, yearly rent until July, 1819, six dollars and fifty cents, afterwards, \$16.00: one hundred acres of Glebe land leased to Amos Farnum, yearly rent \$13.62: a parcel of land leased to Thomas Chellis, yearly rent \$12.00: a parcel of land leased to Elias Frost, yearly rent \$25.00: forty acres of land leased to Zebediah Gates, yearly rent \$14.52: two acres of land leased to Abraham Knights, yearly rent \$0.25: twenty five acres of land leased to Leonard Pulsifer, yearly rent \$12.00: fifty acres of Glebe land leased to Silas Reed, yearly rent \$8.00; one hundred acres of the Society's land leased to Joseph Spencer, yearly rent \$20.00.

WALPOLE. Three hundred and thirty acres of the Society's land leased to the Selectmen of Walpole, yearly rent \$145.00.

WESTMORELAND. Two hundred and fifty acres of the Society's land leased to Benjamin Barker, Joseph Gage, Levi Chapin and Constant Church, yearly rent \$84.70.

WINCHESTER. Two hundred acres of land leased to Wheatock, yearly rent——.

LEBANON. One hundred acres of land leased to Elijah Lathrop, yearly rent \$12.00.

LIME. Thirty acres of Glebe land leased to Jonathan Franklin, yearly rent \$4.50: thirty acres of Glebe land leased to Massa Morey, yearly rent \$4.50: one hundred acres of Glebe land leased to the two William Gardiners, yearly rent \$18.00.

The foregoing list is not probably strictly correct. It

is as far so as the information now attainable will allow. There does exist considerable difference between the report of Mr. Montague, and the Abstracts of the Trustees of Donations. The writer has endeavored to harmonize and arrange the two.

By a provision in the leases, the Lessees have the right to pay at any time such a sum in money, as at six per cent, will yield an income equal to the rent agreed upon. In several instances Lessees have availed themselves of this right and paid to the Trustees the principal sum. As far as is here known the following is a list of the parties who have done it:

For a Society Right in Acworth, leased to William Graves \$33.33: for a Society Right in Acworth, leased to Aaron Brown, \$66.66: for a tract of land in Alstead, leased to the Selectmen of Alstead \$2000.00: for a tract of land in Charlestown, leased to George H. Ingersol \$500.00: for a Society Right in Chesterfield, leased to Enoch Jackson, \$640.34: for a Glebe lot in Chesterfield, leased to Eli Boyden, \$21.66: for a Glebe lot in Grantham, leased to David Bean, \$25.00: for a Society Right in Langdon, leased to John Prentiss, \$1783.33: a Society Right in Lempster, leased to Isaac Dodge, \$33.33: for a Society Right in Lempster, leased to Inman Pollard, \$50.00: for two Glebe lots in Lyme, leased, one to Jonathan Franklin, the other to Massa Morey and assigned to Franklin, \$150.00: for a Society Right in Newport, leased to Josiah Stevens, \$333.34; making in all \$5636.99.

The amount of the rents annually collected varies somewhat, on account of the lessees of the lands above described living so widely apart that in some instances where the rents are small, they are left to accumulate until the sum becomes large enough to pay the cost of collection. And the difference between the amount of the early and later annual rents is made by the payment of

the principal sum by the lessees. The amount is quite made up by the interest on the fund created by these payments. The following annual receipts are given as samples. In 1818—19, the receipts from these leases was \$ 765.18 : in 1823—24, \$ 855.68 : in 1844—45, \$ 683.59. The fund of the Diocese of New Hampshire in the hands of the Trustees of Donations, in July, 1870, was \$8766.00.

In the distribution of the income of this fund and of the leases, the Trustees adopted the following rule in 1825 : that Trinity Church, Cornish and Union Church, Claremont, were lawfully entitled, according to the intent and scope of the deeds, to which reference is here had, to the full income of the Society's land lying in Cornish and Claremont, and that for every hundred dollars collected from the leases of lands lying in other towns in Cheshire County, not having a Church and minister, ten dollars should be paid to the Bishop, and twenty-two dollars and fifty cents should be paid to Trinity Church and twenty-two dollars and fifty cents should be paid to Union Church, Claremont. The remaining forty-five dollars, and the whole income of the Glebe property situated outside those towns, after deducting the Bishop's tenth, was to be in the power and discretion of the Trustees, to be distributed to such parishes as might need assistance. In case any town or parish maintained Divine Service according to the usage of the Protestant Episcopal Church, the minister was entitled to the Glebe property situated therein. Under the operation of this rule, by and with the advice of the Bishop, aid has been afforded to many places in the Diocese.

The leases of the Society's lands and of the Glebe rights described in the preceding pages and the fund of the Diocese of New-Hampshire are held, in trust, by the Trustees of Donations to the Protestant Episcopal

Church. In 1846, Carlton Chase, Matthew Harvey, Thomas Leland, John L. Putnam, David Davis, Joshua W. Peirce, and Charles W. Woodman and their successors were duly incorporated by the name of the "Trustees of the Protestant Episcopal Church in New-Hampshire." This corporation was empowered to receive from the Trustees of Donations all funds, and leases, held in trust by them, give them a full discharge and hold and use the same in trust for the intents and purposes of the original gift, provided the annual income should not exceed two thousand dollars. In June 1853, this act of incorporation was so amended as to enable the Trustees of the Protestant Episcopal Church in New-Hampshire to "receive in trust by subscription, grants, gifts, bequests or otherwise, real and personal estate not exceeding in value at any one time the sum of twenty-five thousand dollars other than the funds," then held by the Trustees of Donations "and the same or the income thereof shall be invested or appropriated for the benefit of the Protestant Episcopal Church in New-Hampshire as said corporation by their by laws or votes may direct and as the conditions of the trust shall prescribe." Vacancies in this corporation, occurring from resignation, removal or death, are filled by the Board, subject to the approval of the Convention of the Diocese. In 1857, a Power of Attorney was given, by the Society for the Propagation of the Gospel in Foreign Parts, to the above named corporation, empowering them to recover, hold and use for the purposes intended in the gift all the Rights of land in New-Hampshire originally granted to the Society in the charters of the several towns named, not lawfully now held and used. For various reasons the property in the hands of the Trustees of Donations has not been transferred and very little has been done under the power of attorney. Sundry rights of land in

Dorchester and Piermont in Grafton County have been recovered and leased. Some rights have also been recovered in Coos, In 1869, these lands yielded in Grafton County \$33.00. The Board had what is called the ordinary fund amounting to \$995.26. The Board has what is called the Sprague fund, derived from the estate of the late Nathaniel Sprague, D. D., amounting, in 1870, to \$5000.00. It also held at that time, derived from Glebe lands in Holderness \$977.50, and some other smaller sums.

In the matter of Diocesan Missions, the Church in New-Hampshire did, from the time of the consecration of Bishop Griswold, what it could. Its means were very small. In 1837, the Episcopal Missionary Society, which had existed many years, so changed its constitution as to become an organization under the State Convention and accountable to it. Annually the Convention was to elect a Missionary Board consisting of five members who should have charge of the missions in the Diocese. The Treasurer was to be chosen by the Convention. The first Board, or Executive Committee, consisted of the following gentlemen: the Rev. Charles Burroughs, the Rev. Moses B. Chase, the Rev. P. S. Ten Broeck, Col. Samuel E. Watson, Horace Chase, Esq. and Albe Cady, Treasurer.

The means of showing what was done, from year to year, by the Missionary Board, do not exist. The reports made to the Convention were quite irregular and very general. In 1851, the Bishop of the Diocese, as Chairman of the Board, made a proper report. Since that time, it is easy to learn the proceedings of the Board. Still it is proper to observe, that one may learn from the old Journals that something was done each year to assist those parishes that needed help in support-

ing the ministrations of the Church. *Jour. Dio. N. H.* (1837) 7, 8, (1851) 19.

In the Convention of 1838, the question of separation from the Eastern Diocese was entertained, and the following preamble and resolutions were passed :

“ Whereas a prevailing and strong desire has been expressed in the Eastern Diocese, in favor of the dissolution of said diocese ; whereas Rhode Island has recently asked a separation from it, and Massachusetts has chosen an assistant Bishop over her own churches ; and whereas New-Hampshire, by withdrawing from the Eastern Diocese, would conduce by such a measure to the desired dissolution of said Diocese, and at the same time enjoy all the advantages, that she now enjoys, under the jurisdiction of Bishop Griswold ; therefore,

1. *Resolved*, That this Convention now proceed to the adoption of measures for the separation of this State from the Eastern Diocese.

2. *Resolved*, That the Secretary of this Convention make an application to the Bishop of the Eastern Diocese for his consent to such a separation.

3. *Resolved*, That the Secretary of this Convention also make applications forthwith to the several State Conventions of the Eastern Diocese to solicit their consent to such a measure.

4. *Resolved*, That, in case such a permission be granted by the Bishop, and by the Conventions of the other States of the Eastern Diocese, the Secretary of this Convention do most respectfully and affectionately solicit of our venerable Diocesan, that he will continue, as usual, his Episcopal supervision of the Churches of this State.”
Jour. Dio. N. H. (1838) 10, 11.

In due time the consent of Bishop Griswold, and the other parties concerned, was given to the withdrawal of New-Hampshire from the Eastern Diocese. Bishop

Griswold continued his pastoral care over the Diocese of New-Hampshire until his decease. At the Convention holden in June following that event, the Rev. Dr. Burroughs and the Rev. James B. Howe, acting as a committee, reported the following preamble and resolutions, which were adopted :

“Whereas, it hath pleased God to take out of this world the soul of our venerable and beloved father in God, the RT. REV. ALEXANDER V. GRISWOLD,—the Convention of the Protestant Episcopal Church in the Diocese of New-Hampshire, who have been bereaved thereby, cannot now omit to express their high sense of his Episcopal fidelity, earnest piety and personal virtues, and to acknowledge their lively gratitude to God for having blessed this Diocese for about thirty-two years, with his kind and valuable experience : therefore, be it

Resolved, That this Convention now express their sympathy for the relief of our deceased Diocesan, and with the Conventions of the other Dioceses that composed the Eastern Diocese.

Resolved, That in profound veneration for the life and services of our late Diocesan, these resolutions be entered on the minutes of the Convention.

(Signed) Charles Burroughs,
James B. Howe.”

Subsequently, in the same Convention, a Committee consisting of the Rev. William Horton, the Rev. William H. Moore and the Hon. Levi Woodbury presented the following report :

“The Committee to whom was referred the consideration of supplying the Episcopate, made vacant by the death of the Rt. Rev. A. V. Griswold, D. D., beg leave to report,

That in consideration of the uncertainty of obtaining Episcopal Supervision from any Bishop of the neighbor-

ing Diocese—and from the belief that the Church in the Diocese of New-Hampshire would be more rapidly extended by having a Bishop of her own, and that thus, more vigor and efficiency would be infused into all the operations of the Church in this Diocese—they submit the following resolutions to the consideration of this Convention.

Resolved, That the Clergy of this Diocese are requested to call on the Standing Committee, to give the notice required by the 11th Article of our Constitution, for a Special Convention to make choice of a Bishop.

Resolved, That the Standing Committee be instructed to ascertain and report to the Special Convention, to be holden to fill the vacancy in the Episcopate; in what way support may be obtained for a Bishop in this Diocese; and to report also, what steps are proper to be taken to obtain any donations or funds intended for the benefit of the Church in this Diocese. All which is respectfully submitted.”

This report was accepted and adopted without dissent. Having regard to this action, the Standing Committee of the Diocese gave due notice of a Special Meeting of the Convention to be holden at Concord, Oct. 4th, 1843. This Convention being assembled at the time and place specified, elected the REV. CARLTON CHASE, D. D., to be the Bishop of the Diocese of New Hampshire. He accepted of the office and was consecrated at Philadelphia, Oct. 20th, 1844. In the mean time he had become the Rector of Trinity Church, Claremont. The salary pledged him as Bishop was \$400.

At the time of the above election, there were seven clergymen in the Diocese, viz. the Rev. Charles Burroughs, Rector of St. John's Church, Portsmouth; the Rev. Petrus S. Ten Broeck, Rector of St. Paul's Church, Concord; the Rev. Calvin Wolcott, Minister of St. An-

drew's Church, Hopkinton; the Rev. William Horton, Rector of St. Thomas' Church, Dover; the Rev. Henry S. Smith, Rector of Union Church, Claremont; the Rev. Eleazer A. Greenleaf, Minister of St. Peter's Church, Drewsville; and the Rev. William H. Moore, Rector of St. Michael's Church, Manchester.

The Delegates who were present in this Convention and signed the Testimonial of the Bishop elect were, John Osgood Ballard, Cyrel C. Tyler and Trueworthy Gilman of St. Andrew's Church, Hopkinton; Nath'l Tucker, D. G. Wright and George Chase of St. Peter's Church, Drewsville; David Davis, J. C. Dunklee and William T. Rand of St. Paul's Church, Concord; Seth Johnson of Trinity Church, Cornish; John S. T. Cushing and Samuel F. Wetmore of St. Michael's Church, Manchester; Solon C. Grannis of Union Church, Claremont, and Thomas Leland of Trinity Church, Claremont.

At the time Bishop Chase was elected there were in the Diocese of New-Hampshire twelve parishes. In 1843, three hundred and fifty-two communicants were reported. Probably the actual number was about four hundred. *Jour. N. H. Con. 1843; Jour. S. Con. 1843.*

In the list of leases above given several towns in what was Cheshire County are not named. In Hinsdale, Richmond and Keene, the Shares or Rights for the S. P. G., and for Glebes were not laid out. Winchester and Swanzezy took possession of these Rights and sold them. In some towns where these Rights may have been respected, nothing, at the time of the above report, was known in regard to them. Something may since have been done.

The law and course to be taken in those cases where the Rights of the S. P. G., and those of the Church of England—both being original proprietors—have not been respected, were well pointed out by Judge Woodbury. *2 N. H. Reports, 310—314.* Of course where towns have

taken and leased or sold these Rights of Land, the remedy is simple and direct.

These dreary pages will lead the careful reader into many sad reflections. It is no part of the design of this work to enter into arguments and the expression of personal opinions respecting the course of action those should pursue, who now hold offices of trust and authority in the Church. It deals with the past. Its purpose is to put into form and connection, facts and documents of historical value. But it would not be proper to pass this point without some general observations. The interests affected by these various documents are material and important. The Church in New-Hampshire has much concern with them.

The question whether the Venerable Society for the Propagation of the Gospel in Foreign Parts did transcend its rights, as the same were defined in its Charter, by the instrument appointing nine Trustees in 1788, with such ample powers, is a nice and difficult one. It is thought that whichever view may be taken, nothing more than a *probability* can be reached by a careful examination of certain statutes of the reigns of Henry, the eighth, and Elizabeth, respecting the ability of ecclesiastical and eleemosynary corporations to hold, lease and convey real estate. Perhaps the course of the same Society, in subsequent years, may warrant the supposition that doubts were entertained by its members respecting either the wisdom or legality of this transaction. Certainly no similar writing has ever been given. A deed of the same character was asked for by the Churchmen of Vermont in 1806. It was not given. Besides, in the same year, the Society, finding their deed to the nine Trustees in-operative or mischievous, did give a Power of Attorney to James Sheafe and Nathaniel Adams of Portsmouth. This act was abortive. December 5th,

1816, the Society appointed a Board of Agents for Vermont, with full power to act in its name and take care of its property in that State. Nothing, however, had been done in New-Hampshire to secure and use the Rights of land. And in 1807 and in 1808, we find Nathaniel Adams, although he had received before that time, in connection with James Sheafe, a power of attorney from the Society, joining with Simeon Olcott, as one of the original nine Trustees, in the disposition of this property of the Church.

Passing from the question of the right of the S. P. G. to do what it did by the Deed of 1788, we come, in the history of its property in New-Hampshire, to some transactions strangely at variance with any known principle of law or honesty. The income of all the Propagation Rights in Cheshire County, by a Deed, made by Simeon Olcott and Nathaniel Adams, May 18th, 1808, was conveyed to Trinity Church, Cornish and Union Church, Claremont, reserving a tenth for the support of a Bishop, and, also, nine tenths of the income in any town where a Church might be duly organized and have a church edifice and Rector. July 28th, 1808, a deed was given, by the same parties, to St. John's Church, Portsmouth, of the Rights in twenty-nine towns, reserving a tenth of the income therefrom for a Bishop, but making no reservation in favor of Churches that might be organized in any of them.

Thus the whole property of the S. P. G., amounting in seventy-two towns to more than twenty thousand acres, was, in a large measure diverted from its original and pious design. The question is here pertinent, whether these Trustees of 1788, had power to do these things. Regard being had to the original deed and its design, certainly they had no such power. The property put into their hands was to be held in trust and the

income of it to be used in a clearly defined manner. They had no authority either to alienate or use it in any other manner. But what adds to the apparent illegality of both transactions is the fact, that *only two* of the surviving Trustees signed these deeds. Four of the original Trustees, viz. Porter, Olcott, Cossitt, and Adams, were then living. A majority of them should have signed these deeds in order to give them the appearance of legality. Two only—Simeon Olcott and Nathaniel Adams—signed them.

Union Church, Claremont and Trinity Church, Cornish united, in 1812, in giving a quit-claim deed of all the Propagation Rights in Cheshire County, excepting those in Claremont and Cornish, to the Trustees of Donations, a corporation in Massachusetts. These parishes might well quit-claim. They had not the shadow of a legal right to one foot of the land, they were solemnly conveying. And to crown these acts, with the consent, and, probably, at the instance of the Rev. Daniel Barber, of John Osgood Ballard and Ezra Jones, the Convention of the Eastern Diocese, in 1812, appointed a Committee, no one of whom was a resident of New-Hampshire, to convey by deed, all the Glebe Lands in the State to the same Trustees of Donations to the Protestant Episcopal Church. One will look a long time to find a more perfect fiction than this deed. In a more elaborate form the same fiction is repeated in the leases given by the Trustees of Donations. The ecclesiastical conglomerate, known by the name of the Eastern Diocese, had no more right of control over these Glebe Rights than the Greek Church. The Diocese of New-Hampshire, not being a corporate body, properly holding these shares of land, could give no right. It does not appear that the attempt was made. So far as now appears, the delegates to the Convention of the Eastern Diocese in 1812 acted in this

matter without the consent and authority of the Diocese of New-Hampshire or of any parish. A parish duly organized and having a Parson in any town, where such rights may lie, probably can lawfully claim, hold and use them.

As respects the Church in New-Hampshire, this various matter is of grave importance. A valuable property of more than forty thousand acres of land, given for religious and pious uses, has not been used according to its original design. Under the influence of purely selfish motives, individuals and parishes have used this rich inheritance, in a manner sadly at variance with the intentions of the donors. In things which concern their private estates, men neither give nor receive such deeds as those here copied.

How far these wrong doings can now be corrected is a question. So far as respects the property of the S. P. G., the remedy is in the power of that corporation. On the ground of misuse and abuse of trust, the Society may re-enter, and, by the appointment of a Board of Agents, may reclaim and use its property to the advantage of the whole Church in the State. Those various deeds are merely words, covering a perversion and misuse of property. The length of time which has elapsed since they were given does not render them legal. No length of time affects the title to property given for religious and charitable purposes.

THE CHURCH IN MASSACHUSETTS.

CHAPTER IV.

I. EARLY CONFLICTS AND STAGES OF THE CHURCH IN MASSACHUSETTS. II. KING'S CHAPEL, BOSTON. III. QUEEN ANNE'S CHAPEL, NEWBURY: ST. PAUL'S CHURCH, NEWBURYPORT. IV. ST. MICHAEL'S CHURCH, MARBLEHEAD.

I.

The history of the Episcopal Church in Massachusetts dates from the earliest settlement. In the days of the most perfect Puritanism, there existed a minority who would have preferred the service of the Church of England. It did not suit either the opinions or interests of those in England who were concerned in planting and sustaining colonies in America to have them composed entirely of either Brownists or Puritans. Robinson and those with him could never obtain permission to join their brethren in the colony. Steadily the London Adventurers and the Council for New England favored the emigration of those of milder views of religion. An element of discord would tend to tone down the asperity of the early settlers and secure greater favor at court and among those engaged in trade. In the execution of this plan there were difficulties. Churchmen had no motive to expose themselves to the hardships of a new and distant country. This design was penetrated by Robinson and others. In

a letter to Brewster under the date of Dec. 20th, 1623 Robinson wrote, "I persuade myself that, for me, they of all others are unwilling I should be transported, especially such of them as have an eye that way themselves, as thinking, if I come there, their market will be marred in many regards. And for these adversaries, if they have but half the wit to their malice, they will stop my course when they see it intended." It required the exercise of vigilance and unscrupulous power to thwart this design. 1 *Palfrey's Hist. N. E.* 215—219.

Prior to 1625, there were three Episcopal Clergymen in the Massachusetts settlements, viz. WILLIAM BLACKSTONE, WILLIAM MORRELL and JOHN LYFORD. These men were of Puritan tendencies but not separatists.

THE REV. WILLIAM BLACKSTONE or Blaxton, from the vicinity of Salisbury, being connected with a family of distinction, came to America with Capt. Robert Gorges with "sundry passengers and families" in 1623. Winthrop gives the date of his arrival in 1625. He settled in Shawmut. Respecting the origin of his title to this land, nothing is now known. He seems to have been regarded as having some certain right. In 1628, he paid an assessment on his property of twelve shillings. When, in 1630, Winthrop, Wilson and many others of the settlers in Charlestown, removed to Shawmut, by the invitation of Mr. Blackstone, he had a cottage and a garden, near what is called, in Bonner's Map of 1722, Barton's Point, lying northwesterly from the Common, not then clearly defined. The improvements he had made in the cultivation of the land would seem to indicate a residence of more than seven years. He had in his garden apple trees in bearing condition. Oct., 1630, he applied to the first General Court of the Council of Massachusetts Bay to be admitted a freeman, but was refused. May 18th,

1631, he was admitted. This occurred before the law making church membership necessary to the enjoyment of civil rights was enacted. *Drake's Hist. Boston*, 50 ; 1 *Winthrop's Hist. N. E. by Savage*, 53, 54 ; 1 *Arnold's Hist. R. I.* 16 ; 8 *Hist. Mag. (new series)* 353-355.

At this time Mr. Blackstone, probably, had no thought of removing from Boston. Those he had invited to come over from Charlestown proved uneasy and rapacious neighbors. His claim to the land of Shawmut, founded, at least, on pre-occupancy, was questioned. The charter of 1619 was supposed to vacate his title. His claim was quieted, April 1, 1633, by "fifty acres of ground set out for him near his house in Boston to enjoy forever." But Blackstone found his position an uncomfortable one. His principles would not allow him, as Lechford affirms in his *Plain Dealing*, to "join with the church." He is reported to have said that "he left England because of his dislike of the Lord-Bishops, but now he did not like the Lord-Brethren." Influenced by these feelings, he sold his property in Boston in 1634, for £30. Young says he reserved six acres about his cottage, and that each house holder paid six shillings and some more, in order to raise that sum. The six acres were sold to Richard Pepys, perhaps in 1659. 1 *Mass. Col. Rec.* 104 ; 1 *Winthrop's Hist. N. E. by Savage*, 54 ; *Chron. Pilg.* 170 ; *Bliss' Hist. Rehoboth*, 5, 12 ; 8 *Hist. Mag. (new series.)* 354.

Mr. Blackstone removed from Boston to Rehoboth in 1635. Here he was the first settler. The part of this tract of country where he settled is now called Cumberland. He built his house near the River which bears his name. To his house, he gave the name of "Study Hall," and a knoll near it he called "Study Hill." In his new home, he gave much attention to gardening. He was successful in the cultivation of fruit. Some traces of his place have remained until lately. Perhaps a curi-

ous eye might still detect some of them. His plantation was desolated and his buildings burned, at the commencement of King Philip's War in 1675. Blackstone had gone to his rest about a month previous. The loss of his library and papers was much to be regretted. His writings would doubtless have given valuable information in regard to the earliest period of the history of New England. 1 *Winthrop's Hist. N. E.*, by Savage, 54; 1 *Arnold's Hist. R. I.* 16; *Bliss' Hist. Rehob.* 6; *Drake's Hist. and Antiq. Boston*, 95, 96, 97; 8 *Hist. Mag. (new series)* 353-357.

William Blackstone was educated at Emanuel College, Cambridge. In 1617, he took the degree of A. B., and of A. M., in 1621. The time and place of his ordination are not here known. It does not appear that he did in Boston any duty as a priest. There was very little opportunity. What he may have done was done in private. The failure of Captain Robert Gorges, who came to this country, by appointment of the Council for New England, as "General Governor of the Country," to do the duties of his office, and his early return to England, in a state of disgust, may have been the chief cause of the inactivity of both Blackstone and Morrell. They were without the support and protection of any one in power. Those who had authority among the colonists were hostile and determined to defeat every attempt to introduce the service of the Church of England. Any thing like work in their profession would have subjected them to the same treatment that Lyford received at Plymouth. *Drake's Hist. and Antiq. Boston*, 95; 1 *Palfrey's Hist. N. E.*, 206, 209.

After the settlement of Mr. Blackstone in Rhode Island, he enjoyed freedom. In the early days of Providence, he frequently visited it and preached the Gospel. In order to encourage the children to attend his services, he

often gave them some of his fine apples—yellow sweetings—the first they ever saw. When, by reason of age, he could not well walk into Providence, a distance of six miles, for duty, he was accustomed to ride on a bull he had broken to the saddle. *1 Arnold's Hist. R. I. 99, 107; Hist. Mag. (new series) 356.*

William Blackstone married Sarah Stevenson, July 4th, 1659. She was the widow of John Stevenson of Boston. Mrs. Stevenson, at the time of her marriage to Mr. Blackstone, had three sons. They were married by Governor Endicott. Mr. Blackstone had one son, *John*, by his wife Sarah. Mrs. Blackstone died in June, 1673. Mr. Blackstone died May 26th, 1675, at the age of eighty years. He was buried at the foot of "Study Hill." His grave was marked by rude stones, which remained standing in 1836. *19 Mass. Hist. Col. 172; Drake's Hist. and Antiq. Boston, 96; 8 Hist. Mag. (new series) 354, 356.*

John Stevenson, one of the sons of Mrs. Stevenson, lived with his father-in-law. He appears to have been a worthy and dutiful son. At his decease, Mr. Blackstone failed to make such provision for him, as he is said to have promised at the time of his marriage. In consideration of his exemplary devotion to the welfare of his parents, the Plymouth government, which, in 1675, had jurisdiction over that part of the present State of Rhode Island, gave to John Stevenson, out of the estate of Mr. Blackstone, fifty acres of upland and five acres of meadow.

John, the son of William and Sarah (Stevenson) Blackstone was of a very different character from his brother-in-law. At the time of his father's death, he was a minor. In 1692, he sold the paternal estate to David Whipple and removed to Providence. Afterwards he settled in Branford, Conn. By his wife, Katherine, he had a son, named John, who died in 1785, at the age of eighty-five years, leaving two sons and two daughters. They lived

and died in Branford. In 1849, according to the Hon. James Blackstone, a descendant of the fifth generation from William, there were five families of the name of Blackstone in Branford, and four or five families in the State of New York. *8 Hist. Mag. (new series) 357, 358; 2 Arnold's Hist. R. I. 568, 569.*

THE REV. WILLIAM MORRELL came to New England, in 1623, with Captain Robert Gorges. He "was entrusted with a commission from the ecclesiastical courts of this kingdom, to exercise a kind of superintendence over the Churches which were, or might be, established in New England." He resided at Wessagusset—Weymouth—where Gorges wished to establish a colony. Gorges "not finding the state of things to answer his quality," and failing to receive the supplies which had been promised him, returned to England in the spring of 1624. Mr. Morrell remained in the country. But, abandoned by the man who came with the title of "*Lieutenant-general and Governor of New England*," and carefully watched by those in power, he attempted no exercise of his clerical function. His commission was never published. The existence of it was not known, till about the time of his return to England. Hubbard remarked in respect to it, with grim humor, "he did well not to open his commission till there appeared a subject matter to work upon." The "subject matter to work upon" was not plenty in those parts. An attempt "to work upon" what little did exist would have subjected Mr. Morrell to the same honorable and gentle treatment, which Mr. Lyford, Roger Conant and John Oldham afterwards received. *Belknap's Am. Biog. Art. Gorges; 1 Anderson's Col. Ch. 365, 366; Hubbard's Hist. N. E. 87, 88; 1 Palfrey's Hist. N. E. 206-209.*

Mr. Morrell appears to have been a diligent inquirer

into the state and circumstances of the country, its natural productions and advantages, and the manners, customs and government of the natives. He wrought the results of his observations into a Latin poem. The Latin has much classical merit, and his translation of the work into English was well done. *1 Mass. Hist. Coll. 125, 126 ; Belknap's Am. Biog. Art. Gorges ; 1 Holmes' Am. Anns. 228, 229 ; Morton's Memorial, 1623.*

THE REV. JOHN LYFORD arrived at Plymouth in March 1624. He had been a minister in Ireland. He came to this country at the instance of those of the Merchant Adventurers who wished to introduce something of Episcopacy into the colonies. He was received with some degree of civility. *1 Hist. Col. Essex Inst. 148 ; Hubbard's Hist. N. E. 90.*

Mr. Lyford began with ostentatious professions of sympathy with his new companions. "He saluted them with reverence and humility as is seldom to be seen ; yea, he wept and shed many tears, and blessed God for this opportunity of freedom and liberty to enjoy the ordinances of God in purity among his people." He was received as a member of their church, provided with a more liberal support than any other person, and invited by the Governor, as Brewster had been, to consultations with him and the Assistants. John Oldham, who had come over in the *Ann*, and experienced similar generous treatment, was "a chief stickler in the former faction among the particulars." With him, as it soon appeared, Lyford was engaged "in plotting against them, and disturbing their peace, both in respect of their civil and church state." When the *Charity* set sail for England, Bradford followed her a few miles to sea, examined letters put on board by Lyford and Oldham, and brought back to Plymouth some of the originals and copies of such as ex-

pressed their disaffection. He kept them private till "Lyford, with his complices, without ever speaking one word either to the Governor, church, or elder, withdrew themselves, and set up a public meeting apart, on the Lord's day, with sundry such insolent carriages, too long to relate." About the same time, Lyford baptized a child of "Mr. Hilton, who was not joined to the church at Plymouth," in the manner of the Church of England.

At this stage of the affair, the Governor summoned a General Court, and arraigned Lyford and Oldham. They denied the charge of moving sedition or conducting a calumnious correspondence, and the letters were produced to their confusion. Mr. Lyford's letter complained, that "the church would have none to live here but themselves"; that "if there came over any honest men that were not of the separation, they would quickly distaste them"; that "they utterly sought the ruin of the particulars, as appeared by this, that they would not suffer any of the general to buy or sell or exchange with them"; that "the weekly distribution of provisions was unequal and unjust"; that there was "exceeding great waste of tools and vessels"; and that "the faction here might match the Jesuits for polity." And among other measures he advised, "that the Leyden Company, Mr. Robinson and the rest, must still be kept back, or all would be spoiled"; that "such a number" should be "provided as might oversway them here;" and that a fit person should be sent over to supersede Captain Standish, who "looked like a silly boy." The letter of Oldham is not described. A third confederate, not named, informed his correspondent, that "Mr. Oldham and Mr. Lyford intended a reformation in church and commonwealth." Oldham, before the disclosure, had refused to do his military duty, drawn a weapon on the Captain, insulted the Governor, "and called them all traitors, and rebels, and other such foul

language ;” and it was not till “after he was clapped up awhile, he came to himself.” Oldham, on the disclosure of the correspondence, tried to raise a meeting ; “but all were silent, being struck with the injustice of the thing.” Lyford “was struck mute, burst out into tears, and confessed he feared he was a reprobate.” Both were ordered to leave the colony. In the case of Lyford who professed penitence, the sentence was remitted. Oldham and others went to Nantasket, where the Plymouth people had built a trading-house. But Lyford was not reclaimed. He wrote another letter of the same tenor with the former one. The person to whom he intrusted it carried it to Bradford. In March, 1625, he was deposed from his ministry. He then joined Roger Conant, Oldham and others at Nantasket. *Bradford’s Hist. Plym. Plant.* 172, 173, 192—196 ; *Hubbard’s Hist. N. E.* 91—93 ; *1 Palfrey’s Hist. N. E.* 219—221 ; *1 Hist. Col. Essex Inst.* 148 ; *2 N. E. Hist. and Gen. Reg.* 234, 235.

The little company thus driven away from Plymouth lived at Nantasket about a year. Roger Conant was the acknowledged head of it. Mr. Lyford did the duty of a priest among them. It is supposed that Conant lived on the island which formerly bore his name. It afterwards took the name of Governor’s Island. *2 N. E. Hist. and Gen. Mag.* 235.

The affair at Plymouth was reported to those interested in London. The altercation in a meeting of the proprietors of the plantation, conducted by John White, a lawyer of London and the Rev. Thomas Hooker, was so sharp that it caused a serious division. Mr. Lyford’s course was not approved ; but the larger part of the proprietors forsook Bradford and his supporters with heavy responsibilities. *2 N. E. Hist. and Gen. Mag.* 236.

Many of the seceders threw the weight of their influence and exertion in favor of what was called the Dor-

chester Company, in the establishment of a colony at Cape Ann. The principal mover in this enterprise was the Rev. John White of Dorchester in the west of England. Mr. White, like Lyford, was a Puritan, but attached to the Church of England. This company elected Roger Conant "to be their Governor in that place and would commit unto him the charge of all their affairs as well fishing as planting."

At the same time, John Oldham was invited to superintend the fur trade with the Indians. He declined the offer, preferring to pursue his own plans of business. In 1630, he is associated with Richard Vines in a grant of land on the Saco River. Mr. Conant, and Mr. Lyford, having the authority of the company to officiate as a minister among the settlers and those who might resort thither for trade or fishing, removed to Cape Ann. Most of the settlers at Nantasket went with them. 2 *N. E. Hist. and Gen. Mag.* 235.

The effort to establish a colony at Cape Ann was a failure. Mr. Conant, having a view to a permanent settlement, selected Naumkeag. In this enterprise he was much encouraged by the Rev. Mr. White, who, in behalf of the Dorchester Company, promised him whatever they should write for, either men or provisions, or goods wherewith to trade with the Indians. He also promised to exert himself to get a patent of the country. This was obtained in March, 1628. It was in the Fall of 1626, that Mr. Conant removed from Cape Ann to Naumkeag. Mr. Lyford of course went with him. John Woodbury, John Patch, Peter Palfrey and Richard Norman were of the company. The whole number was about thirty. Mr. Conant was the governor. 2 *N. E. Hist. and Gen. Mag.* 236, 237; 1 *Winthrop's Hist. N. E.*, by Savage, 52; *Hubbard's Hist. N. E.* 101, 102.

Mr. Lyford appears to have officiated at Naumkeag af-

ter the settlement was made until the end of the summer of 1627. This was two years before the establishment of what is called the First Church. Most of the children of the "old Planters" were baptized by Mr. Lyford. In the autumn of 1627, in answer to "a loving iuvitation," he removed into Virginia. A few of his flock at Naumkeag went with him. He died in Virginia in 1641. His family returned to New England. Mrs. Lyford married Edmund Hobart of Hingham. It is not known how large a family Mr. Lyford had. Morton says he had four or five children. Some of that name emigrated to Exeter, N. H., and their descendants are quite numerous. *1 Hist. Col. Essex Inst. 105, 106, 196; Hubbard's Hist. N. E. 108.*

The Rev. John Lyford was in this country about seventeen years. During that time, he appears to have done the duty of a minister of the Church as far as circumstances would permit. His puritanism led him into trouble at Plymouth. It does not appear whether he profited by the lesson there taught him. In regard to what he said and did there, we have only the testimony of his enemies. The principal witness whose testimony has been given had a two fold motive to make the most unfavorable impression in regard to the character of Mr. Lyford, viz. a politic one and a religious one. It is not a grave question how far the veracity of a man is to be respected, whose honor will allow him to intercept letters. Nothing appears against the character of Mr. Lyford. Winslow, indeed, brought over some scandal from England in 1625, which even Bradford would not write, although he evidently used it among the settlers to the harm of Lyford. It is quite certain that we have in Bradford only a travesty of the character and actions of this man. Men of the honorable sentiments and intelligence of Roger Conant and John Woodbury cannot be supposed to favor and re-

spect such a simpleton as Bradford represents Lyford to have been. The extracts from his intercepted letters, which Bradford has given, indicate a very different character. As Cushman said, he may not have been "one of the most eminent;" but, aside from the testimony of Bradford, he appears to have been a man of ordinary ability and good character.

The story of the Episcopal Church in Massachusetts for the next forty years, and of the same in Naumkeag for the next hundred years, is short and sad. It presents one of those aspects of human nature, which no thoughtful person can look upon with pleasure. The men concerned in the outrages committed against those who adhered to the forms and doctrines of the Church of England belonged to that various company of sects, which had, for many years, filled England with the most piteous lamentations on account of the limits set to their freedom, and persecutions. Mr. Bancroft, however, informs the world, that "*they were never betrayed into the excesses of religious persecution, though they sometimes permitted a disproportion between punishment and crime.*" Others innumerable, in histories, poems and orations, have presented those who settled about the Bay of Massachusetts as the friends of religious freedom and equal rights.

John Endicott, by the appointment of those named in the patent solicited by the Rev. Mr. White, came with a small party to Naumkeag, September 6th, 1628. Mr. Conant retired from his office with readiness and grace. The difficulties, which arose between the "old planters" and those who came with Mr. Endicott were soon settled, and Naumkeag received the name of Salem—the home of peace. March 4th, 1629, the Charter of the "Governor and Company of the Massachusetts Bay in New England" was obtained. By the act of this corporation, Mr. Endicott was continued in office. April 16th, 1629, "a

license was granted for the embarkation of eighty women and maids, twenty six children, and three hundred men, with victuals, arms and tools and necessary apparel," and with "one hundred and forty goats." The fleet consisted of six vessels. A committee of the Company was careful "to make a plentiful provision of godly ministers. The Rev. Samuel Skelton, the Rev. Francis Higginson, the Rev. Francis Bright, members of the Council, and the Rev. Ralph Smith sailed in the first three vessels and arrived at Salem in June 1629. Mr. Graves, another member of the Council, an engineer, immediately proceeded with 'some of the Company's servants under his care, and some others,' to Mishawum,—Charlestown—where he laid out a town. Mr. Bancroft says that one third of the emigrants went there." *1 Palfrey's Hist. N. E.* 290—293; *1 Bancroft's Hist. U. S.* 347; *1 N. E. Hist. and Gen. Reg.* 207, 208, 209.

July 20th, 1629, was appointed as a Fast. After prayer, fasting and a sermon, the Rev. Samuel Skelton was chosen pastor, and the Rev. Francis Higginson teacher. Having accepted these trusts, they were ordained in the following manner: the Rev. Mr. Higginson and three or four of the gravest men laid their hands on the Rev. Mr. Skelton's head and prayed. The Rev. Mr. Skelton and three or four of the gravest men laid their hands on the Rev. Mr. Higginson's head and prayed. The Rev. Mr. Higginson thereupon presented a Confession of Faith and a Church Covenant according to Scripture. August 6th, 1629, the ministers prayed and preached and thirty persons assented to the Covenant and associated themselves as a church. Then the ministers whose dedication seemed incomplete until it was made by a church, were ordained to their several offices by the imposition of hands of some of the brethren appointed by the church. Governor Bradford and some others from Plymouth, who had been in-

vited to be present, on this occasion, were "hindered by cross winds." But Bradford was there in time to give the right hand of fellowship, wishing all prosperity and a blessed success unto such good beginnings. 2 *Felt's Anns. Salem* 567; 1 *Palfrey's Hist. N. E.* 295, 296; 1 *N. E. Hist. and Gen. Reg.* 224, 225.

It may not be improper to note that this same Rev. Francis Higginson, when leaving England in April of this same year, said to the assembled passengers of the ship, "We will not say, as the Separatists were wont to say, at their leaving England, Farewell Babylon! Farewell Rome; But we will say, Farewell dear England! Farewell the Church of God in England, and all the Christian friends there! We do not go to New-England, as Separatists from the Church of England, though we cannot but separate from the corruptions of it: but we go to practice the positive part of Church Reformation in America, and for the propagation of the Gospel". He "concluded his address with a fervent prayer for the King, and Church and State of England." 1 *Mather's Mag.* 328.

This affair at Salem appears to have been a sort of precedent. The same course was taken at Charlestown in the case of the Rev. John Wilson, in 1630, who had been a priest in England. 1 *Palfrey's Hist. N. E.* 316; *Hubbard's Hist. N. E.* 185; 1 *Holmes' Anns. Am.* 256.

It was decided in an ecclesiastical council at Concord Mass., April 6th, 1637, that "such as were ministers in England by the call of their people, should be respected as having lawfully sustained their office, though ordained by a bishop. Having come to this country, they should not consider themselves regular ministers, until called by another church. When so elected, they were to be accounted as ministers, even before their ordination." 2 *Felt's Anns. Salem* 574, 575.

The proceedings at Salem gave offence to John and Samuel Brown. They came over with Mr. Skelton and Mr. Higginson. They were both members of the Council; and recommended to special consideration as men of learning and worth by the company in England. With some others, they met in a private house for worship in the manner of the Church of England. Governor Endicott and his ministers were alarmed and much offended. The two brothers, being brought before them, said plainly that the ministers "were Separatists and would be Anabaptists." The ministers replied, that "they came away from the Common Prayer and ceremonies and had suffered much for their non-conformity in their native land, and, therefore, being in a place where they might have their liberty, they neither could nor would use them, because they judged the imposition of these things to be sinful corruptions in the worship of God." "Finding those two brothers to be of high spirits, and their speeches and practices tending to mutiny and faction, the Governor told them that New-England was no place for such as they, and, therefore, he sent them both back for England at the return of the ships the same year." *Morton's Memorial* 148; *1 Palfrey's Hist. N. E.* 298, 299; *1 Anderson's Colo. Ch.* 361—363; *1 Felt's Ecc. Hist. N. E.* 117, 118.

It is customary to regard this banishment of the Browns as one of the hasty and arbitrary acts of Gov. Endicott; but evidently the two ministers, Skelton and Higginson, were concerned in it, and his advisers. They were all censured by the Governor of the Company. To cover the enormity of the transaction, Cotton Mather represents these men as withdrawing from the colony on account of some personal considerations. They withdrew as a felon withdraws, when the officer of the law is at his elbow. "They were banished from Salem because they

were Churchmen." In memory of these men a handsome marble tablet, has been appropriately put in St. Peter's Church, Salem :

"In memory of John and Samuel Brown, members of the Massachusetts Company, A. D. 1628 ; the former of the first Court of Assistants, and both members of the first Council ; to whose intrepidity in the cause of religious freedom this, the first Episcopal Society gathered in New-England, under God, owed its establishment, in the year of our Lord 1629 : and in memory of Philip English, who in the year 1733, presented the land on which this edifice is erected ; this table, is inscribed in the year 1833, as a grateful memorial of their devotion to the cause of Christianity, and to the ritual of the Protestant Episcopal Church." *1 Bancroft's Hist. U. S. 350 ; 1 Fell's Ecc. Hist. N. E. 121—123.*

Here ends the first chapter of the history of the Church in Salem—the home of peace. Those of the "old planters," who preferred the Common Prayer, yielded to necessity. They either joined the new Church, or were numbered among the non-elect.

The Rev. Francis Bright, who came over with Skelton and Higginson, not satisfied with the course of things in Salem, removed to Meshawum before their ordination. He endeavored to gather there a congregation ; but, after the trial of a year, he returned to England. Hubbard says, "he was a godly minister." And Cotton Mather says of him, "he began to hew stones in the mountains, wherewith to build ; but when he saw all sorts of stones would not suit the building as he supposed, he, not unlike Jonah, fled from the presence of the LORD, and went down to Tarshish." *1 Bancroft's Hist. U. S. 350 ; Hubbard's Hist. N. E. 112 ; 9 Mass. Hist. Col. 1st series, 2.*

Some trouble was had with the Rev. Ralph Smith. Soon after he came over, he went to Nantasket to minis-

ter to the fishermen there. But he did not in all respects conform to the model of the Salem church. From the first he was suspected. April 17th, 1629, the day after the obtainment of the license for the sailing of the six ships, Cradock, the Governor of the Company, wrote to Gov. Endicott, "passage was granted to him"—Smith—"before we understood his difference of judgment in some things from our ministry, and, though we have a very good opinion of his honesty, we give you this order, that unless he will be conformable to our government, *you suffer him not to remain within the limits of your grant.*" Probably he *withdrew* from Nantasket in the same manner in which John and Samuel Brown *withdrew* from Salem. He went to Nantucket, and lived "with some straggling people." Here he was reduced to a state of extreme want. He requested a passage to Plymouth and shelter there. Gov. Bradford says in regard to him, "he was here accordingly kindly entreated and honoured, and had the rest of his goods sent for, and exercised his gifts among us, and was afterwards chosen into the ministry, and so remained many years." From Plymouth, where he was a minister five years, he removed to Manchester and was a Puritan minister. Mr. Smith, according to Hubbard, "approved the rigid way of Separation principles." He died in Boston, March 1st, 1662. *1 Hist. Mag. new series, 273; Baylies' Plym. Plant. 266.*

Respecting these men, Bright and Smith, Cotton Mather wrote these eminently truthful and charitable words, showing how much the reputation of men was worth who could not go to the full length of Congregationalism: "There were two that began to hew stones in the mountains, for the building of the temple here; but when they saw all sorts of stones would not fit in the building, the one betook himself to the seas again, and

the other to till the land, for which cause, burying all further mention of them among the rubbish in the foundation of the Colony, we will proceed with our story." It does not appear that Mr. Bright abandoned the ministry of the Church of England. In charity, one may hope that his short experience in New England taught him to behave more properly and avoid those who caused division and strife. And it is certain that Mr. Smith, in his way, for many years, preached the Gospel and was respected. *1 Magnalia, 63, 64.*

Governor Endicott and his ministers doubtless considered themselves victors in this contest. They had and enjoyed a temporary triumph. Conant and other "old planters" submitted. In England, little heed was given to the complaints of the Browns. Some individuals may have withdrawn to more congenial places. This course was taken elsewhere. The Mr. Hilton, the baptism of whose child, by Mr. Lyford, gave such scandal at Plymouth, was probably either Edward or William Hilton, afterwards well known on the Piscataqua. Walford, the smith, found at Mishawum, in 1631, and fined forty shillings "for his contempt of authority and confronting officers," and enjoined to depart with his wife "out of the limits of this patent before the twentieth day of October, under pain of confiscation of his goods," was, without doubt, the Thomas Walford who was the Senior Church Warden at Portsmouth in 1640. *2 N. E. Hist. and Gen. Reg. 329, 330; 1 Palfrey's Hist. N. E. 327.*

In one view, these transactions, in the little settlement of Salem, are not worthy of much consideration. In a world, abounding in great wrongs and oppressions, they may seem scarcely worthy of so much notice as we have given to them. But, in another and true view, they are vastly important. To a large extent, man is a blind actor in the great drama of Providence. Priests of all sorts

have proved themselves dangerous counsellors of state. The banishment of these few men, on account of their religion, was the first act in a long series of intolerant and oppressive acts in the colony of Massachusetts Bay, which led to the loss of its charter in 1684, and produced their legitimate results in a civil war of seven years' length. The little Covenant of the Salem church, differing in no material respect from ten thousand since made, led the way to the abortive attempt to establish in New England a theocracy. Instead of a compact body of Church and State, these nicely drawn confessions and covenants have made it a religious Babel, and, by turning over to God's uncovenanted mercy a large proportion of every community, and denying them the use of sacraments, they have nourished into maturity, in the case of very many people a feeling of contempt for all forms of religion.

However it may have seemed to Gov. Endicott, Mr. Skelton and Higginson, the race of Churchmen was not extinct. Some, like William Vassall of Scituate, cherished their attachment to the Church and did what they could to promote its interests. Many who came into Massachusetts loved the Common Prayer.

Circumstances compelled them to use it only in their secret chambers. Repression and intolerance had exhausted the patience of many men. May 6th, 1646, Samuel Maverick, Robert Child, Thomas Fowle, Thomas Burton, David Yale, John Smith and John Dand presented a "Remonstrance and Humble Petition" to the General Court of Massachusetts. They represented—first, that they could not discern in that Colony "a settled form of government according to the laws of England;" second, that "many thousands in these plantations of the English nation" were "debarred from all civil employments," and not permitted "so much as to have any vote in choosing magistrates, captains, or other civil and military officers;"

and third, "that numerous members of the Church of England,——not dissenting from the latest and best reformation of England, Scotland, etc.," were "detained from the seals of the covenant of free grace, because, as it was supposed, they will not take these churches' covenants." They prayed for relief from each of these grievances; and they gave notice that, if it were denied, they should "be necessitated to apply their humble desires to the honorable Houses of Parliament, who, they hoped, would take their sad condition into their serious considerations." 2 *Winthrop's, Hist. N. E.* 261—262; *Hutchinson's Collections*, 188—196; 2 *Palfrey's Hist. N. E.* 167, 168; 2 *Anderson's Hist. Col. Ch.* 209, 210, 452.

The signers of this paper took care to give publicity to it. "Copies were dispersed into the hands of some known ill-affected people in the governments adjoining," and even as far as "the Dutch plantation, Virginia and Bermudas." The principal agent in this affair was William Vassall. At the time it was so understood. He "practiced with" a few persons in Massachusetts "to take some course, first by petitioning the Courts of Massachusetts and of Plymouth, and, if that succeeded not, then to the Parliament of England." Being a resident within the Plymouth patent, he did not sign the "Remonstrance and Humble Petition." 2 *Palfrey's Hist. N. E.* 167, 168; 2 *Winthrop's Hist. N. E.*, by *Savage*, 261.

This "Remonstrance and Humble Petition" caused much alarm and trouble in the General Court. It was no easy task to dispose of it. William Vassall and some of the signers were men to be feared. A large majority of the people, having no part in the church covenants, and so deprived of all religious and civil rights, sympathized with them. The time was critical. The Presbyterians were still in the ascendant in Parliament and very arrogant. The Congregationalist Churches of New Eng-

land could expect no favor from that quarter. In New England itself there were a considerable number of ministers and churches who preferred the Presbyterian form of discipline. There existed no bond of union between the churches. Presbytery and Episcopacy were compact and organized. Both were feared.

The General Court understood the situation. The first thing which they deemed important to be done was to supply the great defects of their ecclesiastical system, and so bind the incoherent churches together that, on emergency, there might be unity of counsel and action. After mature deliberation, a vote was passed to invite a Synod of "elders and messengers" of the churches in all the Colonies of the Confederacy, for "the establishing and settling of the right form of government and discipline by the joint and public agreement and consent of churches, and by the sanction of civil authority." The Synod was to "meet at Cambridge,——there to discuss, dispute, and clear up, by the word of God, such questions of church government and discipline as they should think needful and meet, and to continue so doing till they, or the major part of them, should have agreed and consented upon one form of government and discipline, for the main and substantial parts thereof, as that which they judged agreeable to the Holy Scriptures." This body was at liberty to protract and repeat its sessions at pleasure. A report of the result was to be submitted to the Governor or Lieutenant Governor, to be laid before the General Court for approbation. *2 Palfrey's Hist. N. E.* 170, 171; *2 Mass. Rec.* 154, 155, 156; *2 Winthrop's Hist. N. E. by Savage*, 264, 265.

This Synod met September 1st, 1646. After a session of fourteen days, it adjourned until the following spring. Nothing was done. Those who signed the "Remonstrance and Humble Petition" were active among the

people. It being known that they were preparing to address themselves to the Commissioners for Plantations and to Parliament, the General Court prepared an answer to their "Remonstrance and Humble Petition." This paper was written with the greatest care and designed for effect at home and abroad. *2 Palfrey's Hist. N. E. 173, 174; Hutchinson's Collections 213, 218.*

It being ascertained that Fowle and Smith were about to embark for England, the Court stopped them with a summons to appear and "answer to the matter of their petition." They replied by an appeal "to the Gentlemen Commissioners for Plantations." "The Court committed Messrs. Fowle and Smith to the custody of the marshal till they gave security to be responsal to the judgment of the Court." The sureties having been obtained they were released. The whole seven were next arraigned as authors of "divers false and scandalous passages in a certain paper—against the churches of Christ and the civil government here established, derogating from the honor and authority of the same and tending to sedition." Refusing to answer, and "appealing from this government, they disclaimed the jurisdiction thereof." The court, of course, found them all "deeply blamable," and punished them by fines, which were to be remitted on their making "an ingenuous and public acknowledgement of their misdemeanors." This they refused to do. They had done nothing wrong. Child was fined fifty pounds; Smith forty pounds; Maverick ten pounds; "because he had not as yet appealed," and the others thirty pounds each. In those days offering petitions in *Massachusetts* was quite expensive. Bellingham, Saltonstall and Bradstreet, three magistrates, dissented. *2 Palfrey's Hist. N. E. 174, 175; 3 Mass. Rec. 89, 90, 94; 2 Winthrop's Hist. N. E. 284-292.*

This was only a slight skirmish. Apprehending fur-

ther trouble, the Court judged it prudent to send an agent to England. To this office, they appointed Edward Winslow of Plymouth, "both in regard of his abilities of presence, speech, courage and understanding, as also being well known to the Commissioners." The Elders, at the request of the Court, before his departure, drew up a formal declaration. In it, they used these remarkable words: "We conceive that, in point of government, we have, granted by patent, such full and ample power of choosing all officers that shall command and rule over us, of making all laws and rules of our obedience, and of a full and final determination of all cases in the administration of justice, that no appeals or other ways of interrupting our proceedings do lie against us." 2 *Palfrey's Hist. N. E.* 175, 176; 2 *Mass. Rec.* 162, 171, 175; 2 *Winthrop's Hist. N. E.* 278-283.

Being informed that Mr. Child and Mr. Dand were preparing to go to England with a petition to Parliament, from a number of the non-freemen, the Magistrates made a seizure of their papers. The officers "found the copies of two petitions and twenty-three queries, which were to be sent to England to the Commissioners for Plantations." These papers complained of civil and ecclesiastical mal-administration in the Colony, and of personal injuries done to the petitioners. Among other things, they prayed "for settled churches according to the Reformation of England;" for the establishment, in the Colony, of the laws of the realm; and for the appointment of "a General Governor, or some honorable Commissioners," to reform the existing state of things. They submitted various enquiries as to the chartered rights of the Massachusetts Company on the one hand, and their practice on the other, accompanied with sufficiently explicit intimations, not only that the Company had forfeited their charter, but that they had been guilty of treason. There

were twenty-five signers of these papers. The Court imposed fines on those who remained in the country. Child and Dand were sentenced to pay two hundred pounds each; Smith and Burton one hundred pounds each; and Maverick one hundred and fifty pounds. *2 Palfrey's Hist. N. E.* 177, 178; *2 Winthrop's Hist. N. E.* 293, 294. *1 Hutchinson* 138, 139; *3 Mass. Rec.* 113, 114.

Dr. Child, after these proceedings were closed, followed Mr. Winslow to England. Mr. Winslow was roughly handled by the Commissioners for Plantations. A brother of Child attacked him in a pamphlet, entitled "New England's Jonas cast up at London—meaning the petition of 1646, carried over by Mr. Vassall." He endeavored to put the Parliament on its guard against the ambitious aims and treasonable designs of the Massachusetts plantations. But Child could do nothing effectually. He "preferred a petition to the Committee" against the Company. The time was unfavorable. The king was a prisoner. The Presbyterian party was suppressed. Cromwell and the independents bore rule. Mr. Vassall withdrew from the scene to Barbadoes. It is not known that he ever returned to New England. Before the murder of the King, Jan. 30th, 1649, Winthrop observes with great unctiousness, that the Magistrates had heard from their agent that "the hopes and endeavors of Dr. Child and other the petitioners had been blasted by the special providence of the Lord, who still wrought for his people. "As for those who went over to procure us trouble, God met with them all." There may be some question whether it was God who "met with them" and "wrought" for His people, or Oliver Cromwell and the "Rump" parliament. *2 Palfrey's Hist. N. E.* 178, 179; *2 Winthrop's Hist. N. E.* 321, 322.

In the mean time, the Synod at Cambridge had held its final session, and done its work. By a unanimous

vote, it approved the "Confession of Faith" of the Westminster divines, except what in it favored Presbyterianism. A plan of Church Government was set forth in "A Platform of Church Discipline, gathered out of the word of God, and agreed upon by the Elders and Messengers of the Churches assembled in the Synod at Cambridge in New England, to be presented to the Churches and General Court for their consideration and acceptance in the Lord." This was done Aug 6th, 1648. The General Court were rather slow in giving their "Testimony" in favor of it. This was given October 14th, 1651. *2 Palfrey's Hist. N. E., 183—186; 2 Winthrop's Hist. N. E., 308, 309, 331.*

This is not the place to write in regard to the Cambridge Platform. It had its day. Very few of the present generation of Congregationalists have ever seen it or heard of it. The only point to be here noted is the origin of this Synod and its purpose. Evidently it originated from a fear of the introduction into New England of Episcopacy. Having disposed of the signers of the "Remonstrance and Humble Petition" and secured a degree of union among independent churches, doubtless there existed a feeling of security and exultation.

Immediately after the accession of Charles the second, in 1660, measures were taken, by various parties, in favor of the Church. Information was received from Mr. Leverett, the agent of the General Court of Massachusetts in London, Nov. 30th, 1660, that the Quakers and some of the Eastern people had been making known their grievances; and that a petition had been presented for the subjection of New England to a General Governor. It is quite evident from a passage in this communication that Churchmen were "making known their grievances." "Episcopacy, common prayer, bowing at the name of Jesus, sign of the cross in baptism, the altar, and organs are in use

and like to be more. The Lord keep and preserve his churches, that they may not be fainting in the day of trial." 2 *Palfrey's Hist. N. E.*, 448.

On the receipt of this letter, the Magistrates called an extraordinary General Court. Having heard Mr. Leverett's letter, the General Court, Dec. 19th, 1660, "ordered, that Addresses be made to the King's most excellent Majesty, as also to the High Court of Parliament." The Address to the King was profuse in compliments, conveyed mostly in Scriptural language. The Court prayed for his "gracious protection of them in the continuance both of their civil privileges and of their religion and liberties, according to the grantees' known end of suing for the patent conferred upon the plantation by his royal father." They declared that their "liberty to walk in the faith of the Gospel with all good conscience—was the cause of their transporting themselves, with their wives, little ones, and their substance, from that pleasant land over the ocean into the vast and waste wilderness." 2 *Palfrey's Hist. N. E.*, 448, 449; *Hutchinson's Coll.* 325—329; 4 *Mass. Rec. (i)* 449—453.

The address to Parliament was more concise. The memorialists declared that "under the security of his late Majesty's letters patent, the people of Massachusetts had, at their own charge, transplanted themselves, and for thirty years had continued undisturbed, and enjoyed the rights and privileges granted by patent." "We are not unwilling," they said, "and hope we need not be ashamed, to give an account with what integrity and simplicity of heart we have managed the trust committed to us, or exercised any power, though perhaps to the dissatisfaction of some nocent."—Their "late claiming and exercising jurisdiction over some plantations to the eastward of them, supposed to be without the limits of their patent," they affirmed, "was upon the petition of sundry the

inhabitants there, and after an exact survey of the bounds granted them, not out of desire to extend a dominion, much less to prejudice any man's right." They closed by humbly begging the favor and encouragement of Parliament. 2 *Palfrey's Hist. N. E.*, 449, 450; 4 *Mass. Rec.*, (i) 453, 454; *Hutch. Coll.*, 331, 332.

The Addresses were sent to Mr. Leverett, "or, in his absence, Richard Saltonstall and Henry Ashurst, Esqs." Private instructions were also sent of a very cautious character. They show the existence of a real anxiety and require the utmost caution in dealing with the subjects involved. 2 *Palfrey's Hist. N. E.*, 450, 451; 4 *Mass. Rec.*, (i) 455, 456.

In February 1662, Simon Bradstreet and the Rev. John Norton were sent, by the General Court, to England, to attend to the affairs of the Colony, with an Address to the King. September 3d, 1662, they returned, bringing with them a gracious answer. That portion of the King's answer with which we are here concerned, the Puritans of Massachusetts could not well consider gracious. The King declared his "expectation" that henceforth the oath of allegiance should be taken by the Colonists; that the administration of justice should be in his name; and that "all laws and ordinances—contrary or derogative to his authority and government" should be "annulled and repealed". "Wee do hereby charge and require you, that freedom and liberty be duly admitted and allowed so that they that desire to use the Book of Common Prayer, and perform their devotion in the manner that is established here, be not denied the exercise thereof, or undergoe any prejudice or disadvantage thereby, they using their liberty peaceably without any disturbance to others; and that all persons of good and honest lives and conversations be admitted to the Sacrament of the Lord's Supper, according to the said Booke of Common Prayer,

and their children to Baptisme." And he "commanded all persons concerned, that, in the election of the Governor or Assistants, there should be only consideration of the wisdom and integrity of the persons to be chosen, and not of any faction with reference to their opinion or profession; and that all the freeholders of competent estates, not vicious in conversations, orthodox in religion, though of different persuasions concerning church government, might have their vote in the election of all officers, civil and military." The letter was to "be communicated and published at the next General Court." 2 *Palfrey's Hist. N. E.*, 526, 527; *Hutch. Coll.*, 378—379; 18 *Mass. Hist. Coll.*, 47.

On the receipt of this letter of the King, the General Court was perplexed, and divided in opinion respecting the course which should be taken. Under these circumstances, the Court simply directed that the royal letter should be published, and "that henceforth all writs, process, with indictments, should, by all magistrates, the Secretary, clerk of the several courts and writs, be made and sent forth in his Majesty's name." And "forasmuch as the said letter had influence upon the churches as well as the civil state," it was "ordered that all manner of actings in relation thereunto should be suspended until the next General Court, that so all persons concerned might have time and opportunity to consider of what was necessary to be done in order to his Majesty's pleasure therein." The Court then appointed a day of thanksgiving for "the safe and speedy return of the public messengers sent for England, together with the continuance of the mercies of peace, liberties, and the Gospel." At the same time, it appointed a day of fasting and humiliation to be kept a month later, "on account of the afflictive and low estate of the cause and people of God universally, with the prevailing power of Antichrist over the reform-

ed churches beyond the seas, together with some public rebukes of God among ourselves." These proceedings were had Oct. 8th, 1662. 2 *Palfrey's Hist. N. E.*, 528, 529; 4 *Mass. Rec.*, (ii) 58-60.

The affairs of New England, on many accounts, were unsatisfactory to the King and his ministers, and his commands not being properly regarded, he issued a Commission under the great seal, April 25th, 1664, to Colonel Richard Nichols, Sir Robert Carre, knight, George Carteret and Samuel Maverick, Esquires, empowering them "to visit the several colonies of New-England; to examine and determine all complaints and appeals in matters civil, military and criminal; to provide for the peace and security of the country, according to their good and sound discretion, and to such instructions as they should receive from the king, and to certify him of their proceedings." 1 *Belknap's Hist. N. H.*, 89; 2 *Palfrey's Hist. N. E.*, 578-586; 4 *Mass. Rec.*, (ii) 157-166.

The Commission was very ungraciously received. The various transactions between it and the General Court of Massachusetts do not come within the scope of this work. Respecting the interests of the Church, the decision of the General Court was, that "the use of the Common Prayer Book would disturb their peace in their present enjoyments," and that they would not have been "voluntary exiles from their dear native country—could they have seen the word of God warranting them to perform their devotions in that way, and to have the same set up here."—"The word of the Lord" was the rule concerning ecclesiastical privileges, "by law commended to the ministry and people." By a late law, they had "accepted the qualifications mentioned in his Majesty's letter, to elect or be elected unto civil offices." 2 *Palfrey's Hist. N. E.*, 614.

Having discharged their duty as far as circumstances

would permit, the Commission was recalled by the King, April 10th, 1666. He was much displeased by the manner the commissioners had been received and treated by the General Court of Massachusetts. By a letter, he commanded them to send over four or five agents, of whom Richard Bellingham and Major Hathorn were to be two, promising "to hear in person, all the allegations, suggestions, and pretences to right or favour, that could be made on behalf of the colony." After their arrival in England, in obedience to the command of the King, the agents found the prejudice against the Colony of Massachusetts so strong that they could effect nothing in its interest, and, having consulted the General Court, by letter, they returned home. In October 1683, a writ of *quo warranto* from the King's bench was brought over by Edward Randolph. The *scire facias* which issued from the chancery came over after some little delay. In the following year, an end was put to the Charter. Charles, the second, having died February 6th, 1685, the organization of the New Government for the New England colonies, not including Connecticut, devolved on his successor, James, the second. Joseph Dudley, Esquire, was appointed President of his Majesty's territory and dominion of New-England. The new government came into power May 25th, 1686. President Dudley was accompanied by the Rev. Robert Ratcliffe, a clergyman of the Church of England, who became the first Rector of King's Chapel, Boston. The Rev. Mr. Buckley was the Chaplain of the frigate *Rose* and did some duty on shore. 1 *Belknap's Hist. N. H.*, 97, 184-186; 2 *Palfrey's Hist. N. E.*, 625; 2 *Anderson's Hist. Col. Ch.*, 453, 454.

The Rev. Mr. Ratcliffe was not the first clergyman who used the Common Prayer in Boston. The royal Commissioners who arrived at Boston July 23d, 1664, brought with them a Chaplain. His name has not been ascer-

tained. Where and how much he officiated is not known. He appears to have gone away with the Commissioners. An effort was subsequently made to have the Church Service in Boston. Humphreys states that "a considerable number of the inhabitants of Boston petitioned King Charles, the second, about the year 1679, that a Church might be allowed in that city, for the exercise of religion according to the Church of England; which was accordingly granted." But there is no evidence that anything was done. Perhaps the Common Prayer may have been used in some private house, under the protection of this allowance of the King. 2 *Palfrey's Hist. N. E.*, 614; *Humphreys* 312, 313.

Moved by the Petition above referred to, the King wrote to the Massachusetts authorities in 1679, that "those that desire to serve God in the way of the Church of England, be not thereby made obnoxious or discountenanced from their sharing in the government, much lesse that they or any other of our good subjects (not being Papists) who do not agree in the congregational way, be by law subjected to fines or forfeitures, or other incapacities, for the same; which is a severity to be the more wondered at, when as liberty of conscience was made one principall motive for your first transportation into those parts, nor doe wee think it fitt that any other distinction be observed in making freemen, than that they be men of competent estates, rateable at ten shillings, according to the rules of the place, and that such, in their turnes, be also capable of the magistracy, and all lawes made voyd that obstruct the same." *Hutch. Coll.*, 520.

There has been much written in regard to the eminent learning and ability of the earliest Congregationalist Ministers of New-England. No well informed person will question the truth of much of it. But it is not impertinent to ask simply, where were they educated? The

answer is ready in regard to very many of them. They were trained in the best learning of the time in the Universities of England, and most of them had there been admitted to the Priesthood.

The Rev. Samuel Skelton was educated at Clare Hall, Cambridge. He died at Salem Aug. 2d, 1634.

The Rev. Francis Higginson was educated at Jesus College and St. John's, Cambridge, and before coming to this country, he had been the Rector of a Church in Leicester. He was deprived of his benefice for non-conformity. He died at Salem Aug. 6th, 1630.

The Rev. John Wilson graduated at Cambridge. He had been a Minister at Sudbury in the County of Suffolk. He settled in Boston in 1630. He died Aug. 7th, 1667.

John Cotton was educated at Cambridge. He took the degree of M. A., in 1603. He resided at the University fifteen years. Afterwards he was Rector of St. Botolph's Church, Boston, England. He arrived at Boston N. E., Sept. 3d, 1633. He was ordained Teacher in the first church Oct. 10th, 1633, by Mr. Wilson and the brethren. He died Dec. 23d, 1652.

The Rev. John Mayo was educated in England. He was ordained over the old North Church, Boston, Nov. 9th, 1655, and dismissed April 15th, 1672.

The Rev. John Norton graduated at Cambridge. He arrived at N. E., in 1635. He was settled over the first Church, Boston, July 23d, 1656. He died April 5th, 1663.

The Rev. John Davenport, B. D. graduated at Oxford. He became the Minister of the first church, Boston, Dec. 9th, 1668. He died March 15th, 1670.

The Rev. James Allen was educated at Oxford. He became the minister of the first church, Boston, Dec. 9th, 1668. He died Sept. 22d, 1710.

The Rev. Thomas Thatcher was educated in England.

He became the minister of the old South Church, Boston, Feb. 16th, 1670. He died Oct. 15th, 1678.

The Rev. John Oxenbridge was educated at Oxford. He became the minister of the first church, Boston, April 10th, 1670. He died December 28th, 1674.

The Rev. Peter Hobart was educated at Cambridge, and was a Priest in the Church 10 years. He arrived in N. E. June 8th, 1635. He became soon after the minister of Hingham, Mass. He died Jan. 20th, 1679.

Rev. Zachariah Symmes, teacher of the Church in Charlestown, was born at Canterbury, April 5th, 1599. He was educated at Cambridge. He came to N. E. in 1635 and settled at Charlestown, as teaching elder under Mr. James; the pastor. He died Feb. 4th, 1676.

Rev. William Thomson, pastor of the church in Braintree, was educated in England. He died in 1666.

Rev. Nathaniel Ward was educated at Cambridge. He came to this country in 1634. He was the pastor of the church in Agawam—Ipswich. He wrote much. The most noted of his books was the "Simple Cofler of Agawam." He returned to England in 1647, and died in 1653.

Rev. Thomas Parker, pastor of the church in Newbury, was educated in Dublin. He came to N. E. in 1634, and settled at Newbury. He was a good scholar and a voluminous writer. He died in 1677, in his 82d year.

Rev. Ralph Partridge was educated in England. On coming to this country, he settled in Duxbury. He was a prominent member of the Synod at Cambridge in 1647, and on the Committee with Messrs. Cotton and Mather, which composed the Platform. He died about 1658.

Rev. Ezekiel Rodgers was born and educated in England. He came to N. E. in 1638 and was the minister of Rowley. He died in 1668.

Rev. Nathaniel Rodgers was born in 1598. He was

educated at Emanuel College, Cambridge, and for a time officiated in Bocking in Essex. He became a Puritan and came to this country in 1636. He was ordained and settled at Ipswich in 1638. He died in 1655.

Rev. Thomas Shepard, pastor of the church in Cambridge, was educated at Emanuel College, Cambridge. He was ejected for non-conformity. He came to N. E. in 1635, and succeeded Mr. Hooker at Newtown—Cambridge. He was a man of good learning and piety and wrote much. He died in 1649.

Rev. John Eliot was born at Nasing, in Essex, in Nov. 1604. He graduated at Jesus College, Cambridge, in 1622. He came to N. E. in Nov., 1631. Immediately after his arrival, he joined the church in Boston. He was ordained Teacher in the first church in Roxbury, Nov. 5th, 1632, Mr. Welde being Pastor. He first commenced preaching to the Indians, Oct. 28th, 1646. In 1651, he began his translation of the Bible. In 1661, the New Testament was published, and the Old Testament in 1663. Mr. Eliot translated several other books and tracts, also, into the Indian language. He wrote some books in English of note and worth. He died May 20th, 1690.

Rev. Thomas Welde, first Pastor of the church in Roxbury, graduated at Trinity College, Cambridge, in 1613, and received the degree of A. M. in 1618. He was for a time the Rector of Stirling, in Essex. He arrived in N. E., June 5th, 1632. In July 1632, he became the Pastor of the first church in Roxbury. In 1640–41, he was sent to England, with Rev. Hugh Peters of Salem and Mr. Hibbins of Boston, by the Governor, to look after the interests of the colony. He did not return to this country. He was settled as a minister at Gateshead, and was ejected in 1662. The time and place of his death are not now known.

Rev. Peter Bulkley, son of Edward Bulkley, D. D., of Bedfordshire, was educated at St. John's College, Cambridge, and received there the degree of B. D. He came to N. E. in 1635. Soon after his arrival, he was settled in Concord. He was a man of wealth and of sound and general learning. He died in 1658, at the age of 77 years.

Rev. Charles Chauncey was born in Bedfordshire. He was educated at Cambridge and received there the degree of B. D. He was elected Hebrew professor at Cambridge, but he declined in favor of Dr. Williams. He was then made a professor of Greek. Subsequently he became the Rector of Ware. He was ejected for his Puritanism. He came to N. E. in 1638, and became the minister of the church in Scituate. From this place he removed to Cambridge and became President of the College. He was sixteen years in Scituate and seventeen at Cambridge. He died in 1671, at the age of 82 years.

Ezekiel Cheever, teacher of the Latin Grammar School in Boston, was educated in England. He came to N. E. in 1637. He died in 1708, aged ninety-four years.

Rev. Thomas Cobbet, was born at Newbury, Eng., in 1608. He was educated at Oxford. Being a Puritan, he refused to take orders. He came to N. E. in 1637. He was associated with the Rev. Mr. Whiting in Lynn from 1637 to 1656. He then took charge of the church in Ipswich. He died there in 1686.

Henry Dunster was educated in England. He came to N. E. in 1640 and was made the President of Harvard College. He held that office until 1654. He died at Scituate in 1657.

Rev. John Fisk was educated at Emanuel College, Cambridge. He came to N. E. in 1637. He preached in Salem three years. He then became the minister of Wenham and continued there fourteen years. In 1656,

he and a large part of his church removed to Chelmsford. He died Jan. 14th, 1676. at the age of seventy-five years. Mr. Fisk had been a clergyman in England and silenced for nonconformity. He was a physician.

Rev. John Harvard was educated in England. He came to this country in 1636-7. He died soon after his settlement in Charlestown. He was a worthy and able man. At his decease he gave £ 800 to the school at Newtown, which, in honor of him, was afterwards called Harvard College.

Rev. John Lathrop was educated at Oxford. For a time, he was an independent minister in London. In 1634, he arrived in Boston. He was settled as a minister in Scituate. In 1639, on account of some trouble in his society, he and a considerable number of his flock removed to Barnstable. He died in 1653.

Rev. Charles Morton, son of the Rev. Nicholas Morton, was born in 1626. He was educated at Wadham College, Oxford. For a time, he taught an academy at Newington Green. In 1685 he came to this country. Soon after his arrival, he was chosen the Pastor of the church in Charlestown and Vice President of Harvard College. He was an eminent scholar, and a worthy man. He died in 1697.

Rev. Samuel Newman was educated at Oxford. He came to N. E. in 1638. At different times, he was the minister of Dorchester, Weymouth and Rehoboth. He was the author of what is known as the Cambridge Concordance. He died in 1663.

Simon Bradstreet was educated at Emanuel Collège. He died at Salem, March 27th, 1697, at the age of ninety-five years.

William Brewster was educated at Cambridge. He died April 16th, 1644.

These notes have been made for the purpose of show-

ing how it happened that Congregationalism sprang up in New England so fully armed and in the possession of such an amount of real culture and ability. These men and many others owed their sound learning to the Church of England, whom, in violation of the most solemn vows, they deserted. It may be said they were conscientious. Let it pass. The faultiness was not, however, wholly on their part. A little of that wisdom which is from above, in the hearts of those in places of trust and power, would have prevented this enormous perversion and waste of the vital energy and ability of the Church. "There were probably," in 1638, according to Mr. Savage, "forty or fifty sons of the University of Cambridge in old England—one to every two hundred or two hundred and fifty inhabitants—dwelling in the few villages of Massachusetts and Connecticut. The sons of Oxford were not few." "There were in New England, at any time between 1630 and 1690, as many sons of those famous nurseries of learning as would be found in a proportionate number of their fellow subjects in the mother country." 1 *Winthrop's Hist. N. E.*, 145, 265; 2 *ib.*, 331.

The manifest increase of the Episcopal Church in New England caused much uneasiness and anxiety among those who were attached to the system of Congregationalism. The affair at Yale College, in 1722, made a deep and wide impression. The struggle with John Checkley, in 1724, did much to promote the interests of the Church. It was quite obvious that something more effective than preaching and jesuitical management must be resorted to, in order to check its extension. While this feeling was general, there was no agreement respecting the measures which should be adopted. Probably very few had any definite notions. The State and Church of England gave their influence in favor of Episcopacy. Under these circumstances, the leaders among the Con-

gregationalists resolved to try the expedient of a Synod.

"Synods had been frequent under the first charter, either for suppressing errors in principles, or immoralities in practice, or for establishing or reforming church government and order, but under the new charter no synod had ever been convened. A convention of ministers had been annually held, at the time for election of the council. This might have been, in many respects, useful, but it was thought it could not have weight for promoting any of the forementioned purposes, which a Synod, convened and, perhaps, their result ratified by the government, would have. There were divers ancient members, in both houses, who had not then lost their affection for the Platform, and an application made by the ministers for calling a Synod, was granted in council, but the house did not concur. Afterwards, by a vote of both houses, it was referred to the next session, to which the Lieutenant Governor gave his consent. Opposition was made by the Episcopal Ministers, but a doubt of success, in the Province, caused them to apply in England." 2 *Hutchinson's Hist. Mass.*, 322, 323.

What Mr. Hutchinson calls "an application," was in the words and form following:

"To the very honorable William Dummer, Esq., Lieutenant Governor and Commander in chief. To the honorable the Councillors. To the honored the Representatives in the great and general court of his majesty's province of Massachusetts-bay assembled and now sitting. A memorial and address humbly presented. At a general convention of ministers, from several parts of the province at Boston May 27, 1725.

Considering the great and visible decay of piety in the country and the growth of many miscarriages, which we fear may have provoked the glorious Lord in a series of various judgments wonderfully to distress us. Consider-

ing also the laudable example of our predecessors to recover and establish the faith and order of the Gospel in the churches and provide against what immoralities may threaten to impair them, in the way of general synods convened for that purpose, and considering that about forty-five years have now rolled away since these churches have seen any such convention. It is humbly desired that the honored general court would express their concern for the interests of religion in the country, by calling the several churches in the province to meet by their pastors and messengers in a synod, and from thence offer their advice upon that weighty case which the circumstances of the day do loudly call to be considered.—

What are the miscarriages whereof we have reason to think the judgments of heaven, upon us, call us to be more generally sensible, and what may be the most evangelical and effectual expedients to put a stop unto those or the like miscarriages? This proposal we humbly make in hopes that, if it be prosecuted, it may be followed with many desirable consequences worthy the study of those to whom God has made and we are so happy to enjoy as the nursing fathers of our churches.

COTTON MATHER,

in the name of the ministers assembled in their general convention.” 2 *Hutchinson's Hist. Mass.*, 322, 323.

While this “Memorial and Address” was before the General Court, the Rev. Timothy Cutler and the Rev. Samuel Miles presented to the same Assembly the following Memorial. Not being in accord with either his superior nor Dr. Cutler and studious of popular favor, the Rev. Henry Harris did not join with them. By these gentlemen, the remarkable paper above copied was better understood than it can be at this distance of time. In the preparation of the Memorial, Mr. John Checkley,

who, during the year previous, had felt the gentle hands of "the nursing fathers of our churches" took an important part. At that time, there was no man in New England better qualified to interpret the language and thwart the designs of the Puritans. *Mass. Church Papers*, 665.

"The Memorial of Timothy Cutler, Samuel Myles, Ministers of the Established Church of England in Boston humbly presented to the Hon'ble Wm. Dummer Esq. Lieut. Gov'r of His Majesty's Province of Massachusetts Bay; The Hon'ble his Majesty's Council & representatives of the said Province in Gen'l Court assembled this 10th day of June, 1725.

Whereas we are informed that a memorial has been presented to this Hon'ble Court & that the prayer of it hath already been granted by the Hon'ble His Majesty's Council & is now depending in the Hon'ble House of Representatives:

Therefore we humbly beg leave to offer the following reasons against the s'd memorial.

1st. The matter of the petition being general respecting y'e miscarriages of the whole body of the people in this land it is presumed to comprehend the Churches of England wherein the Petitioners have no right to intermeddle.

2d. Whereas by the tenour of the Petition which is to revive decaying Piety, in Conformity with the Faith & order of the Gospel, In explication of which general Terms the Petitioners refer this Hon'ble Court to a time (45 years ago) when there was no Church of England in New England; We therefore apprehend that the Synod petitioned for is designed to prejudice the people of the Land against the s'd Church & we have little reason to expect that in such a Synod she would be treated with

that Tenderness and respect which is due to an established Church.

3d. As the Episcopal Ministers in this Province are equally concerned with the Petitioners for the purity of Faith & manner in this Land it is disrespectful to them not to be consulted in this important affair.

4th. Whereas it is desired by the several churches in the Province do meet &c. It is either a hard reflection upon the episcopal churches as none in not including them; & if they are included we think it very improper it being without the knowledge of their R't Rev'd Diocesan the Lord Bishop of London.

5th. Whereas by Royal Authority the Colonies in America are annex'd to the Diocese of London & inasmuch as nothing can be transacted in ecclesiastical matters without the Cognizance of the Bishop, We are humbly of opinion that it will neither be dutiful to his most sacred Majesty King George nor consistent with the rights of our Rt. Rev'd Diocesan to encourage or call the said Synod until the pleasure of His Majesty shall be known therein.—We humbly pray this Hon'ble Court to take the premises into their serious consideration.

TIMOTHY CUTLER,
SAM'L MYLES."

"In the House of Representatives June 11th 1725, Read.
In Council June 14th 1725, Read.

————— 22, Read again, and, .

Whereas this Memorial contains an indecent reflection on the proceedings of this Board with several groundless Insinuations—

Voted it be dismissed.

Sent down for concurrence. J. Willard, Sec'y.

In the House of Representatives June 23d, 1725.

Read and Concurred."

Mass. Hist. Ch. Papers, 170, 171.

This, however, was not the end of the matter. The course taken by the Churchmen of Boston was wise and dignified, and caused a letter of state to be written, which must have convinced "the nursing fathers of our churches", that so far as Synods and the Church of England were concerned, they had very little more to do.

In a communication to the General Court, Sept. 1st, 1725, Lieut. Gov. Dummer wrote, "I must acquaint you that the Bishop of London has laid before the Lords Justices a written authentic copy of our ministers' Memorial to the General Court to empower them to meet and act in a Synod, consented to by the Lieut. Governor, and their Excellencies are very much displeased with his conduct herein." *2 Hutchinson's Hist. Mass.*, 323.

The following is a copy of the letter above referred to.

" Whitehall, Oct. 7th, 1725.

The Lords Justices being informed from such good hands as make the truth of this advice not to be doubted, that at a General Convention of Ministers from several parts of His Majesty's Province of the Massachusetts Bay at Boston on the 27th May last, a Memorial and address was framed, directed to you as Lieu't Governor and Commander in Chief and to the Council and House of Representatives then sitting, desiring that the General Assembly would call the several Churches in that Province to meet by their Pastors and Messengers, in a Synod, which Memorial and Address being accordingly presented by some of the said Ministers, in the name and at the desire of the said Convention, was considered in Council the 3rd of June following, and there approved: but the House of Representatives put off the consideration of it to the next session in which the Council afterwards concurred. Their Ex'cies were extremely sur-

prised, that no account of so extraordinary and important a transaction should have been transmitted by you pursuant to an Act in your Instructions by which you are directed upon all occasions to send unto His Majesty, and to the Commis'rs for Trade and Plantations, a particular account of all your proceedings and the condition of affairs within your Government.

As this matter does highly concern His Majesty's Royal Prerogative, Their Ex'cies referred it to Mr. Attorney and Mr. Solicitor General, who after mature Deliberation and making all the proper inquiries, reported that from the Charters and Laws of your Colony, they cannot collect that there is any regular establishment of a National or Provincial Church There, so as to warrant the holding of Convocations or Synods of the Clergy; but if such Synods might be holden, yet they take it to be clear in point of Law that his Majesty's supremacy in Ecclesiastical affairs being a branch of his prerogative does take place in the Plantations, and that Synods cannot be held, nor is it lawful for the Clergy to assemble as in a Synod without authority from his Majesty. They conceive the above mentioned application of the said Ministers, not to you alone as representing the King's Person; but to you and the Council, and the House of Representatives, to be a contempt of his Majesty's Prerogative, as it is a public acknowledgement, that the power of granting what they desire, resides in the Legislative body of the Province, which by Law is vested only in his Majesty, and the Lieu't Gov'r, Council and Assembly intermeddling therein was an invasion of his Majesty's royal authority, which it was your particular duty as Lieu't Gov'r to have withstood, and rejected, and that the consent of the Governor, the Council and House of Representatives will not be a sufficient Authority for the holding of such a Synod.

Their Excel'cies, upon consideration of this opinion of the Attorney and Solicitor General, which they have been pleased to approve, have commanded me to acquaint you therewith, and to express to you their surprise, that no account of so remarkable a transaction, which so nearly concerns the King's Prerogative, and the welfare of his Majesty's Province under your Government, has been received from you and to signify to you their directions that you do put an effectual stop to any such proceedings; but if the consent, desired by the Ministers above mentioned for holding of a Synod should have been obtained, and this pretended Synod should be actually sitting when you receive these, their Exe'cies' directions, they do, in that case, require and direct you to cause such, their meeting, to cease, acquainting them that their Assembly is against Law, and a contempt of his Majesty's Prerogative, and that they are to forbear to meet any more, and if, notwithstanding such signification, they shall continue to hold their Assembly, You are then to take care that the principal Actors therein be prosecuted for a misdemeanor; but you are to avoid doing any formal act to dissolve that, lest that might be construed to imply that they had a right to Assemble.

This, Sir, is what I have in command from their Ex'cies to signify to you, and I must observe to you that the Precedent quoted in the above mentioned memorial of such a Synod being held 45 years ago, falls in with the year 1680, and that the former Charter upon which the Government of your Province depended was repealed, by *scire facias*, in the year 1684, and the new Charter was granted in the year 1691, from whence it appears that if such Synod or Assembly was holden as is alledged, it happened a short time before the repealing of the old

Charter; but none has been held since the granting of the New One.

I am, &c.,

CHARLES DELAFAYE."

Mass. Hist. Ch. Papers, 189, 190.

There does not appear to have been any further attempt at public action on the part of Puritanism, with reference to the Episcopal Church. In different places, there was a plenty of petty persecution, social proscription, studied misrepresentation and taxation for building Meeting-houses and supporting ministers. In those days, in the case of Churchmen, the Cross was something more than an ornament.

In 1763-4, there was a fierce war of pens and pamphlets, occasioned by the publication, by the Rev. East Apthorp of Cambridge, of a pamphlet entitled, "Considerations on the Institution and Conduct of the Society for the Propagation of the Gospel in Foreign Parts." The object aimed at in this production was to explain the character and design of this Society, and thus to show that there was no good reason for the notions and prejudices against it, which were cultivated everywhere, in the popular mind, with much assiduity and uncharitableness. The Rev. Jonathan Mayhew of Boston, replied to this paper of Mr. Apthorp with much ability and unnecessary heat, endeavoring to show that by establishing missions in the villages of New England, already furnished with religious teachers, and not among the poor heathen, the Society violated its charter and departed from the designs of its pious founders. In his zeal for the purity of the Society, and his desire to propagate the suspicion that Mr. Apthorp was aspiring to a Bishopric, Dr. Mayhew probably did not recollect that, not quite sure of the efficacy of the Gospel, his saintly ancestors, about 1650,

had used a considerable part of the money sent over for the conversion of "the poore Indians" in the purchase of ammunition and for other purposes. Archbishop Secker, the Rev. Dr. Johnson of Stratford, Conn., and several others took part in the strife. Evidently the Churchmen were the victors. *Hutchinson's Collections*, 256-260, 314-316, 549, 550.

The missionaries of the Society for the Propagation of the Gospel in New England, being widely separated, could not have much intercourse with each other. Conventions of limited numbers for mutual advice and encouragement were doubtless held in different parts of the Provinces. Of these meetings no record exists. A Convention, designed to be general, but for various reasons, attended by only six Clergymen, was held at Newport, July 21st, 1725. Another Convention was held in 1738. May 4th, 1740, there was a Convention at New London, Conn., attended by ten of the Clergy of New England. In 1744, the Rev. Mr. Brockwell of Salem speaks of an Annual-Convention on the Wednesday after Trinity Sunday. *Mass. Hist. Ch. Papers*, 175, 176, 322, 336; *1 Ch. Docs. (Conn.)* 170, 171.

June 4th, 1766, the first Convention of the Clergy of Massachusetts, New Hampshire and Rhode Island was convened in Boston. Fourteen Clergymen attended it. The Rev. Dr. Caner was chosen Moderator and preached a Sermon in the King's Chapel from the words "Follow Me." The general object of this meeting was to promote mutual love and harmony among the Clergy, and to assist each other with advice in difficult or doubtful matters. This Convention was approved and authorized by the Bishop of London. *15 C. Wit. and Ch. Advo. (1849)* 6.

June 17th, 1767, a Convention of the Clergy of the three Provinces above named, was holden at Boston. By

this body Mr. William W. Wheeler was recommended to the Bishop of London for Holy Orders and appointment by the Society to the mission at Georgetown in Maine. *6 Anniv. Sermon. (1767-68) 48, 49.*

Sept. 22d, 1768. "Yesterday, (21st,) a Convention of the Episcopal Clergy was held in this town, when the Rev. Arthur Browne, of Portsmouth, N. H., preached the Sermon on the occasion at King's Chapel." *Boston Post-Boy, Sept. 26th, 1768.*

Sept. 21st, 1769. "Yesterday (20th) was held in this Town, the Annual Convention of the Episcopal Clergy of this and the neighbouring Provinces. A Sermon was preached at King's Chapel, by the Rev. Mr. Thompson of Scituate." *Mass. Gazette, Sept. 21st, 1769.*

Sept. 19th, 1770. "Wednesday a Convention of the Episcopal Clergy was held in this Town, when a Sermon was preached in King's Chapel on the Occasion by the Rev. Mr. Troutbeck." *Boston Post-Boy, Sept. 24th, 1770.*

Sept. 18th, 1771. "On Wednesday the 18th, inst., a Convention of the Episcopal Clergy was held in this town, when a Sermon was preached at King's Chapel, on the occasion by the Rev. Mr. Bass of Newbury." *Boston Post-Boy, Sept. 30th, 1771.*

Sept. 14th, 1772. "Wednesday being the Annual Convention of the Episcopal Clergy of this and the neighbouring Provinces, a Sermon was preached on the occasion by the Rev. Dr. Byles, Rector of Christ Church in this town, from these words in Psalm cxxii, 3; 'Jerusalem is builded as a city that is compact together.' " *Boston Post-Boy, Sept. 14th, 1772.*

Sept. 6th, 1773. "Last Wednesday being the Annual Convention of the Reverend, the Episcopal Clergy of this and the neighbouring Provinces, a Sermon was preached at King's Chapel, by the Rev. Edward Winslow of Braintree, from these words in Gal. iv, 18; 'But it is good to

be zealously affected always in a good thing.”” *Boston Post-Boy*, Sept. 13th, 1773.

Sept. 14th, 1774. The Convention Sermon was preached by the Rev. Mr. Serjeant of Cambridge, from these words —“If ye know these things happy are ye, if ye do them.” General Gage was present, and dined with the clergy at Dr. Caner’s house. Convention sat again, and unanimously made choice of the Rev. Mr. Fayerweather to be their preacher on the second Wednesday of the next Sept. 1775—the Rev. Mr. Bailey to read the prayers on that annual and much to be esteemed occasion. *14. C. Wit. and Ch. Advo.* (1848) 178, 186 ; *Updike*, 317, 343, 355, 356.

When the set time for the above Convention arrived, Boston was in no condition to entertain the Episcopal Clergy. The decision of the questions respecting civil rights, long discussed by the colonies and the mother country, had been referred to the sword. For all men, the days were dark and trying. During seven years and more, they were especially so to Churchmen. Under the specious garb of patriotism, those who had evil will at the Church, with the zeal of fanaticism, sought its ruin. Its priests and prominent members, who could not conscientiously join in the rebellion were persecuted and driven away. The Rev. Mr. Bass and the Rev. Mr. Parker alone, so far conformed to the state of things as to retain their places.

II.

KING’S CHAPEL, BOSTON.

When the Charter of the Colony of Massachusetts Bay was declared to be forfeited, June 18th, 1684, by the High Court of Chancery in England, and a new order of gov-

ernment established in 1686, the members of the Church of England, in the northern colonies, were enfranchised. The condition in which they had been kept was in no sense the fault of the charter, but it was owing to a persistent violation of it. They were, indeed, long and variously annoyed by the local authorities, but there was no power of capacity to close their places of worship, nor send them out of the country.

In the first charter of the Massachusetts Colony, which passed the seals March 4th, 1628, it was written: "And further our will and pleasure is, and we doe hereby for us, our heires and successors, ordaine, declare and grant to the said Governour and Companie, and their successors, That all and every the subjects of us, our heires and successors, which shall goe to and inhabite within the said lands and premisses hereby mentioned to be granted, and every of their children which shall happen to be borne there, or on the seas in going thither or returning from thence, shall have and enjoy all the liberties and immunities of free and naturall subjects within any of the dominions of us, our heires or successors, to all intents, constructions and purposes whatsoever, as if they and every of them were borne within the realme of England." Power was given to the governor and General Court, "from tyme to tyme to make, ordaine and establish all manner of wholesome and reasonable orders, lawes, statutes and ordinances, directions and instructions not contrary to the lawes of this our realme of England,—according to the course of other Corporations in this our realme of England, and for directing, ruleing and disposing of all other matters and things whereby our said people inhabiting there may be so religiously, peaceably and civilly governed, as their good life and orderly conversation may winne and invite the natives of that country to the knowledge and obedience of the only true God and Sav-

iour of mankind, and the Christian faith, which in our royall intencion and the adventurers free profession is the principal end of this plantation." *Hutchinson's Coll.* 1—23.

The Churchmen of Boston duly appreciated the favorable change in their circumstances. May 20th, 1686, Mr. Mason and Mr. Randolph waited upon "ye Council" and proposed "yt he"—the Rev. Mr. Ratcliffe—"may have one of ye three Houses to preach in. That is denyed; and he is granted the east end of ye Town-house, where ye Deputies used to meet, untill those who desire his ministry shall provide a fitter place." *Drake's Hist. Boston, 468; Judge Sewall's Diary.*

A letter of Mr. Randolph to the Archbishop of Canterbury, written about this time, explains the reason of this application and the course afterwards taken by Governor Andros: "I take leave humbly to remind, that when your grace was present at a committee of the Lords, and was therein pleased to move, that one of their meeting-houses in Boston should be ordered to be set apart for the exercise of the religion according to the church of England, it was then answered by some of those noble Lords who discoursed in their favour, provided they might have liberty of conscience in matters of religion, they would voluntarily submit to have one of their three meeting-houses to be disposed of by the president and council for that use. Since my arrival with Mr. Ratcliffe, a sober man, recommended by my lord of London to be our minister; who besides his lordship's fair testimonials, brought with him a letter from the right honorable the Lords of the committee for trade and foreign plantations to the president and council, for their countenance and encouragement in the discharge of his office; yet 'twas a long time before they took the least notice of him or his business. At last, though strongly opposed, I got a lit-

tle room in their town-house, for such as were of the church of England to assemble in, but found it so strait that we are forced now to make use of the exchange for that purpose ; where, to humour the people, our minister preaches twice a day and baptises all that come to him, some infants, some adult persons. We are now come to have prayers every Wednesday and Friday mornings on their exchange, and resolve not to be baffled by the great affronts ; some calling our minister Baal's priest, and some of their ministers, from the pulpit, calling our prayers leeks, garlick and trash." "We have often moved for an honorable maintenance for our minister ; but they tell us those that hire him must maintain him, as they maintain their own ministers, by contributions." *Greenwood, 28, 29 ; Hutch. Coll. 549, 550.*

June 15th, 1686, a parish was organized. At this meeting "Mr. Ratcliffe, the minister, Edward Randolph, Esq., Captain Lydgett, Mr. Luscomb, Mr. White, Mr. Maccartie, Mr. Ravenscroft, Doctor Clerke, Mr. Turfery, Mr. Bankes, and Doctor Bullivant" were present. Dr. Bullivant and Mr. Richard Bankes were elected church wardens. It was agreed at this meeting that "a publique collection" should be made every Sunday, "and to be continued untill some publique and settled provision be made for the minister." Mr. Randolph, Capt. Lydgett, Mr. Luscomb and Dr. Bullivant with Mr. Ratcliffe were appointed "to wayte on the President and Councell to treat about Church affairs." It was "agreed that Mr. Smith the joyner do make 12 forms for the service of the Church, for each of which he shall be paid 4s. 8d. Also to pay him "20s. quarterlie for cleaneing, placeing and removing ye Pulpit, Formes, Table, etc., and dooing all other things which shall be convenient and necessary in our place of publique assembling." *Drake, 468 ; Greenwood, 24.*

At another meeting of Churchmen July 4th, 1686, when

Mr. Proctour, Mr. Stephen Wessendunke, Mr. Thomas Brindley and Mr. Mallett, were present, in addition to those mentioned above, it was agreed to pay the Rev. Mr. Ratcliffe fifty pounds per annum salary, besides what the Council might think fit to settle on him. It was, also, agreed to pay the Rev. Mr. Buckley, Chaplain of the *Rose* frigate, if he were disposed to assist Mr. Ratcliffe, twenty shillings a week. The Rev. Josiah Clarke was the regular assistant of Mr. Ratcliffe. He continued to serve in that office until the retirement of Mr. Ratcliffe, and, perhaps, a short time longer. Respecting the services of the Church, this meeting "agreed that the prayers of the Church be said every Wednesday and Friday in the yeare (for the present, in the Library chamber in the Town-house in Boston), and in the summer season to beginne at 7 of the clock in the morning, and in the winter at nine of the clock in the forenoon." *Drake* 649; *Greenwood*, 26, 42.

From the time of their enlargement, the Churchmen of Boston had under consideration the business of building a suitable place for worship. It is related by Mr. Samuel Sewall, that about the period of time under review, Dr. Bullivant and Mr. Randolph called on him and proposed a contribution in the South church in aid of their effort to build. He adds, the gentlemen "seemed to goe away displeased, because he spake not up to it." Doubtless this application was a joke. Neither of these men expected any assistance in building a Church from Judge Sewall or from those who worshipped in the South Meeting-house. They knew very well that many who frequented that place and probably the victim of this grim fun would readily give all the money necessary to transport them, their parson and all others who dared to be known as members of the Church of England. *Sewall's Diary in Drake*, 468.

Near the time of this call, an effort was made to buy of Judge Sewall a piece of land on Cotton Hill on which to build a church. He refused to sell for such a purpose, because "he would not set up that which the people came from England to avoid, and, besides the land was entailed." *Drake*, 470.

At the meeting on the fourth of July, mentioned above, the question of means for building a church was considered. It was agreed to apply to the government for "liberty and authority," for duly authorized persons "to pass through the whole territory of his Majesty in New England," and solicit subscriptions. It is not known that any such "liberty and authority" was granted by the government. Probably it was not. Mr. Randolph writing to the Archbishop of Canterbury in October of the same year makes no allusion to it.

The letter of Mr. Randolph referred to conveys considerable valuable information respecting the Church in Boston at that time. It is inserted entire. A part of it relates to the manner in which the money sent over by the Society for Propagating the Gospel was used. There had been serious difficulty respecting the course of the Commissioners many years before the time of Randolph, and, in substance, the same charges had been made and not answered in a satisfactory manner. *Hutch. Coll.* 256, 257—260, 374—376.

"Boston in N. E. Octo. 27th 86.

May it please your Grace,

I have some time since humbly represented to your grace a necessity of having a church built in Boston to receive those of the church of England. Wee have at present 400 persons who are daily frequenters of our church, and as many more would come over to us, but some being tradesmen, others of mechanick professions,

are threatened by the congregational men to be arrested by their creditors, or to be turned out of their work, if they offer to come to our church; under such discouragements wee lye at present, and are forced to address your grace for reliefe.

I have taken care to informe myself how the money sent over hither for the company of evangelizing Indians in New England (for soe by their pattent from his late majesty they are stiled) is disposed of here. Here are 7 persons called commissioners or trustees, who have the sole manage of it; the chief of which are Mr. Dudley, our president, a man of a base, servile and antimonarchicall principle, Mr. Stoughton, of the old leaven, Mr. Richards, a man not to be trusted in publique business, Mr. Hinkley, governor of New Plimouth collony, a rigid independant, and others like to these. The poor Indians (those who are called ministers) come and complaine to Mr. Ratcliffe, our minister, that they have nothing allowed them: We have spoken to the commissioners to have some allowance for them; all we can gett is the promise of a coarse coat against winter, and would not suffer Aaron, an Indian teacher to have a bible with the common prayer in it, but took it away from him. This money is not less than 3 or 400l. which is yearly returned over hither (some say 600) with which they enrich themselves, yet charge it all as layd out among the poor Indians. I humbly presume to remind your grace of your promise to me, when in England, that a commission should be directed to audit and report their acts of this money. We want good school masters, none being here allowed of but of ill principle, and, till there be provision made to rectify the youth of this country, there is noe hopes that this people will prove loyall. The money now converted to private or worse uses; will set up good and publick schools and provide maintenance for our minister, who now lives

upon a small contribution, and are yet forced to meet in the town-house.

I cannot omit to acquaint your grace, how tender conscientised members of our old church, for soe they are distinguished from the other 2 churches in Boston, are. Not long since, I desired them to let their clerk toll their bell at 9 o'clock, Wednesdays and Fridays, for us to meet to go to prayers. Their men told me, in excuse for not doing it, that they had considered and found it intrenched on their liberty of conscience granted them by his Majestyes present commission, and could in noe wise assent to it. The necessity of a church and publick schooles and encouragement of ministers presses me to give your grace this trouble, which I humbly entreat your grace to remember to effect, least the small beginnings of the church of England settled here with great difficulty, fall to the ground and be lost, for want of tymely relief and countenance. All which is humbly submitted by"—
Hutch. Coll. 552, 553.

Sir Edmund Andros succeeded President Dudley, December 20th, 1686. He immediately sought the use of one of the three Meeting-houses, for the purpose of worship, according to the usage of the Church of England. In order to consider and decide the question of compliance with the wishes of the Governor, as Judge Sewall says in his Diary, under the date of "Tuesday, Dec. 21, there is a meeting at Mr. Allen's of ye Ministers and four of each congregation, to consider what answer to give to ye Governor; and 'twas agreed yt could not with a good conscience consent yt our Meeting-houses should be made use of for ye Common prayer worship." "Dec. 22. In ye evening Mr. Mather and Mr. Willard thoroughly discoursed his Excellency about ye Meeting-houses, in great plainness, shewing they could not consent. This was at his lodging, at Madame Taylor's." For a little time the

matter rested. Probably the Governor did not desire to proceed to extremities. But March 23d, 1687, he sent Mr. Randolph to demand the key of the South Meeting house, "that they might say prayers there." Before compliance with this demand, which doubtless had respect to the agreement in the Committee of Lords, of which Andros could not be ignorant, a committee waited on him to remonstrate, consisting of Mr. Elliot, Frarye, Oliver, Savage, Davis and Sewall. They stated to him that they could not "part with their house for any such use; that the house and land were theirs, producing extracts from Mrs. Norton's deed, showing, "how it was built by particular persons, as Hull, Oliver, one hundred pounds apiece, etc." This opposition had only the effect to excite the tempers of the parties. March 25th, the Governor took possession of the South Meeting-house, and had there the solemn services of Good Friday. "Goodman Needham, tho' had resolved to the contrary, was prevailed upon to ring ye bell and open ye door, at ye Governors command; one Smith and Hill, joiner and shoemaker, being very busy about it. Mr. Jno. Usher was there, whether at ye very begining or no I can't tell." Sunday March 27th, being Easter, the Governor again occupied the same place and had the full service. Judge Sewall says they "met at 11, and broke off past 2, because of ye Sacrament and Mr. Clarke's long sermon, though we were appointed to come half hour past one; so 'twas a sad sight to see how full ye street was with people gazing and moving to and fro, bec. had not entrance into ye house." During the remainder of his administration, the Governor used this house as a place for worship whenever he wished. *Drake, 469, 481, 486; 2 Anderson, 456, 457.*

The entrprise of building a church does not appear to have been pushed with much earnestness. In March 1688, Governor Andros gave the following commission.

"Pursuant to a resolve in council, I do hereby appoint and authorize you, Capt. Anthony Howard, Capt. William White, and Mr. Thaddeus Mackerty, to ask and receive the free and voluntary contribution of any of the inhabitants of Boston, towards the building and erecting of a house or place for the service of the Church of England; and in the doing thereof to desire the assistance of such persons of either congregation or neighbourhood, as may be proper to accompany you therein: and of what you shall so receive to keep a distinct account, to be disposed of by you to that use accordingly; for which this shall be your warrant.

Dated in Boston, the 24th day of March, 1688.

By his Excellency's command."

21 Coll. Mass. Hist. So. 84. (1 third series).

The parties who undertook to ask subscriptions for the purpose of building a church, under this warrant, were successful. Two hundred and fifty-six pounds were given by ninety-six individuals in Boston and elsewhere. A plain wooden church was built on a part of the ground now occupied by King's Chapel. The cost of it, without pews, was two hundred and eighty-four pounds. Thirty-five shillings were paid to M. William Smith for "benching" it. The first service held in it was on the thirtieth day of June 1689. In July, a bell for the church was purchased at the cost of £13, 5s. At the opening of this little church, the Rev. Mr. Ratcliffe, the Rev. Mr. Miles, and, probably, the Rev. Mr. Clarke were present. *Drake, 470; Greenwood, 25; 2 Anderson, 456.*

It is not known how the land on which the church was built was obtained. It is supposed that it was taken from the public burying ground. This ground had been given to the town by Mr. Isaac Johnson. *Drake, 470; Shurtliff, 249.*

So far as it respected New England, the career of Sir

Edmund Andros ended April 18th, 1689. In February, 1690, by order of William and Mary, Sir Edmund Andros, Mr. Joseph Dudley, Mr. Edward Randolph, Mr. John Palmer, Mr. John West, Mr. James Graham, Mr. George Farwell and Mr. James Sherlock were sent as prisoners to England. No proceedings, however, were there had against them. Sir Edmund was appointed Governor of Virginia and the others enjoyed their liberty. *Drake, 481, 486 ; 2 Anderson, 456, 457.*

It would be quite aside from the plan and scope of this work to meddle with the civil history of New England at this important period. The questions and interests involved in the contest were great and various. Evidently in breaking up the old colonial government and establishing a new one, much rough work was necessary. Perhaps the persons who did it were fitly chosen. One cannot approve of the actions of Andros, Dudley and Randolph. But we have no fair view of these men and of others who favored them and their designs. What of their history we possess was written by fanatical and very bitter enemies. This is particularly true in regard to Mr. Randolph. He was not a saint. Certainly he was not a fool. His various letters and papers in the Collections of Hutchinson show that he was a capable man, with clearly defined purposes and an indomitable will. From his appearance in Boston in 1676, as Collector, Surveyor and Searcher of his Majesty's Customs, he was thwarted in his official duty in every possible way, and assailed as an enemy of the country and especially of the churches. In his office, he was active and exposed the course of the Massachusetts government in extending their jurisdiction beyond the limits of their patent, in coining money, in not allowing appeals from their courts to the King, in obstructing the laws of navigation and trade, and, also, their persistent exclusion of the Church of England. In nine years

he made eight voyages to England on this business. The Charter was taken away for these abuses, and the Church introduced into the seat of Puritanism. In a manner and tone not quite saintly, in view of the doings of this man, Cotton Mather exclaims, "Wretch! I shall have further occasion to mention thee." Belknap compares him, on his return to America in 1683, with the *quo warranto*, to the "Angel of Death," and a writer quoted by Hutchinson, in view of the taking away of the 'dominion of the saints, calls him "that Devil Randolph." These are the men, who, with others equally unbiassed and charitable, have written the history of this man and of those who acted with him. By their own showing there was no notable fault in him, except telling the truth persistently in regard to the Puritan government, and doing what he could to secure to many peaceable citizens the privilege of worshipping God in the way of the Church of England.

In the midst of these violent civil commotions, the little Church in Boston suffered much. Popular prejudice against the ejected government extended to the Church of England, which most of its members had favored and fostered. Probably about August, 1689, the Rev. Mr. Ratcliffe returned to England, leaving the Rev. Samuel Miles in charge of the Church. July 27th, 1689, a disbursement was made from the church fund of £ 11, 4, 8, "for the accommodation of Mr. Ratcliffe for his voyage home." Very little is known of him either before he came to America or after he left it. He appears to have been an acceptable preacher, and exemplary in the performance of his duties. It is not here known whether the Rev. Mr. Clarke remained in this country, or returned to England with Mr. Ratcliffe. *Greenwood*, 44, 45; 2 *Anderson*, 456, 457.

Mr. Miles entered at once and earnestly on the duties

of his office. He was supported by the voluntary contributions of the people. The first payment to him for services was made July 1st, 1689. He had as an assistant the Rev. Mr. Smith, at the beginning of his Rectorship.—*Greenwood, 44, 45.*

May 26th, 1689, the accession of William and Mary to the throne of England was proclaimed in Boston. Some time during the year Mr. Miles and his wardens, Francis Foxcroft and Samuel Ravenscroft, sent the following "humble Address" to the King:

"Most gracious Sovereigne,

There has been but a few years past over our heads, since by the grace and favour of your Majesty's Royal predecessors, wee were delivered from the slavery and thraldome of a most extravagant and arbitrary government which had long been exercised over us, and many others of your Majesty's subjects, under color and pretence of a Charter, (wherein no part thereof but the name, was ever made use of or regarded), and by that means have been soe happy to enjoy the freedome of divine service and worship, after the manner of the Church of England; which was never, untill the vacating of the said Charter, admitted or allowed to any, but all were forced by their penal laws to frequent their meetings and be deprived of the benefit of the Holy Sacraments and other sacred rites; none being admitted thereto, but such as are in Church government and fellowship with them and their children; which does not include the 10th part of your Majesty's subjects in these parts, to the great shame and scandall of the Christian Religion, and hindrance of the propagation thereof.

That though, since we have had the liberty of our religion, wee have endeavoured to carry ourselves void of offence to those that dissent from us, and have, at our

own charge, built and erected a convenient Church for the publique worship and service of God, yet such is the malice of our dissenting neighbours, that wee are become the object of their scorn, and forced to take many affronts and indignities by them frequently offered to our persons and Religion, which some of their principall Teachers have lately in a printed treaty charged to be idolatry and Popery.

We have lately, to our great horreur and amazement been forced to behold a well established and orderly government here subverted and overthrown; the Governour, several of the Councill, and other principall officers and persons, by force of armes seized and kept under long and hard imprisonment; your Majesty's forts and garrisons forced out of the hands of those appointed to command them; your Majesty's standing forces and others, raised and employed for the defence of the country against our Indian and other enemies disbanded, and their officers cruelly seized and imprisoned, and by that means an advantage given to our enemies, who have since destroyed and laid waste a very considerable and goodly part of this your Majesty's territory, with the loss of some hundreds of your subjects, and many forts and garrisons in those parts, of considerable force and service, which, by the disbanding of the soldiers, were left and defeited; your Majesty's Frigott here, ordered for the defence and security of the coasts against pyrates and other enemies, dismantled and made wholly unserviceable, whilst pyrates infested the same; your Majesty's revenue, which amounted to about £12,000 per annum, wholly lost; and all this by a party of pretended zealous and godly men, moved upon no other grounds or reasons, but their owne ill principles, malice, and envy, being more fond and regardful of their former Charter government, (famous for nothing but their male-administration, and

cruel persecutions of all persons differing from them in matters of religion only), than of their duty and allegiance to your Majesty, who have since taken upon them to sett up and exercise their said former government, and to put in execution the pretended laws made under the same, which are wholly contrary and repugnant to the laws and government of your Majesty's realm of England, and to the great grievance and oppression of some thousands of your Majesty's loyall subjects, but more particularly to those who now humbly address your Majesty, who have bin thereby injured and abused both in their civil and religious concernments; our Church by their rage and fury having been greatly hurt and dammified, and daily threatened to be pulled downe and destroyed; our Minister hindered and obstructed in the discharge of his duty and office, and wee now put under the burthen of most excessive rates and taxes to support the interest of a disloyal prevailing party amongst us, who, under pretence of the publique good, designe nothing but ruin and destruction to us and the whole country.

And as we cannot but from the bottom of our hearts declare our utter abhorrence and dislike of these and all other their seditious and rebellious actings and proceedings, so wee are resolved with patience to undergoe and suffer whatsoever shall be imposed upon us, and to maintaine our duty and allegiance to your Majesty, not doubting that by your Majesty's gracious favour and protection, wee shall be relieved and delivered from the same.

Amongst these our sufferings, wee were greatly comforted, when to our abundant joy and satisfaction, wee received the joyful news of your Majesty's most great and glorious enterprise for the defence and maintenance of the Protestant Religion and interest; and of your Majesty's happy accession to the Crowne. And since your Majesty has bin graciously pleased to have particular re-

gard for the religion of the Church of England, so wee hope that small branch thereof which hath but lately sprung forth in this remote part of the world, will not want your Majesty's favour and countenance, that it may (as no doubt but by God's blessing it will) grow up and flourish, and bring fruites of religion and loyalty, to the honour of Almighty God, and the promotion and increase of your Majesty's interest and service.

And to that end we humbly beseech your Majesty, that we may not be left under the anarchy and confusion of government, under which this country hath so long groaned, but that the same may be ruled and governed by a Governour and Councill to be appointed by your Majesty, with the advice of an assembly of the people in matters proper for their cognizance, as others your Majesty's plantations, are ruled and governed; with such other liberties and privileges as your Majesty shall think most proper and conducive to your Majesty's service, and the generall good and welfare of your subjects in the severall parts of this your territory and dominion of New England.

That the great God of Heaven would continue to bless your Majesty with a glorious success in all your undertakings; enable you to vanquish and overcome all your enemies, and give you a long, peaceable, and prosperous raigne over us and all your subjects throughout your realm and dominions; and that they may never be wanting to show forth their duty and obedience to your Majesty, is and shall be the hearty and continued prayers of your Majesty's dutifull and loyall subjects, in the name and at the desire of the whole Church. ,

SAMUEL MILES, M. A.

FRA. FOXCROFT,

SAM'L RAUENSCROFT.

} Church
} Wardens."

27 *Coll. Mass. Hist. So.* 192-195. (7 third series).

In 1692, the Rev. Mr. Miles went to England to obtain help for his church. During his absence, the services of the Church were carried on by the Rev. Mr. Smith and the Rev. George Hatton. The precise time of the appointment of Mr. Hatton by the Bishop of London to this mission, and of his arrival in Boston, is not known. After the return of Mr. Miles, he went to the Island of Providence. At his leaving, Mr. Thaddeus Mackarty gave him £10, and "Capt. ffra ffoxcroft out of the church stock" gave him ten pounds. *2 Anderson, 457; Greenwood, 62.*

In 1694, pews were put into the Chapel at a cost of eighty-five pounds. Fifty-six pounds of this sum were given by Sir Francis Wheler and the officers of his fleet, which put into Boston to recruit in 1693. *Drake, 470.*

Upon the return of Mr. Miles to Boston in 1696, "he brought with him many evidences of the sympathy, which existed in the highest quarters at home, with him and his brethren across the Atlantic. Valuable articles of Church furniture, with a Bible and Books of Common Prayer (promised by Queen Mary, and, after her decease, given by the King), and copies of the Decalogue, the Lord's Prayer and Apostle's Creed, constituted the chief offerings of which he was the bearer. In the next year, a costly service of communion plate, the gift also of William and Mary, was added; and an annuity of £100 was granted by the King for the services of an assistant minister. In 1698 a very valuable Library, called the King's Library, was presented by the Bishop of London." The assistant minister had, also, one of Sir Leoline Jenkins' Fellowships at Jesus College, worth £20 per annum. In 1699, the Bishop of London appointed to the office of assistant minister of King's Chapel, the Rev. Christopher Bridge. Previously he had appointed two gentlemen to the same office, Mr. Dansy and

Mr. White. Mr. Dansy died on his passage to Boston. Mr. White accompanied Lord Bellomont when he came over to succeed Sir William Phipps in the government. The ship was driven by storms to Barbados, and there he died. *2 Anderson, 457, 458 ; Hawkins, 12 ; Coll. P. E. Hist. So. 127.*

In 1699, the parish of King's Chapel elected Mr. John Endicott and Mr. William Hobby, wardens; and, for the first time, vestrymen, viz. Francis Foxcroft, Thaddeus Mackarty, Thomas Newton, Giles Dyer, Benjamin Mountfort, John Cooke, Savill Simpson, Edward Lyde and Edward Turfrey. *Drake. 471.*

Owing to inequality of rights and dissimilarity of character, the relations between the Rev. Mr. Miles and the Rev. Mr. Bridge were not pleasant. In 1703, Mr. Bridge, without the permission of the Bishop of London, visited England. He carried with him a complimentary letter to the Archbishop of Canterbury, signed by Governor Dudley and sixteen members of the congregation of the King's Chapel. About the same time Mr. Miles wrote to the Rev. Dr. Beveridge desiring him to use his influence with the Bishop of London to prevent the return of Mr. Bridge to Boston and secure the appointment of another man as his assistant. Mr. Bridge was entrusted by Mr. Miles with a letter to some party there. Forgetful of the most ordinary rule of honor, he opened it. With an intention of injuring Mr. Miles, on account of some things contained in it, he sent copies to the Archbishop of Canterbury and the Bishop of London. The Bishop of London was very much displeased with Mr. Bridge and the church in Boston in which he appears to have had a party in his favor. As an expression of his displeasure, the Bishop withheld a part of the royal bounty of £ 100. Upon this turn of affairs, the wardens and vestrymen of the chapel endeavoured to make peace be-

tween the two priests. They drew up a paper, consisting of a preamble and eight articles. This paper, being signed by Mr. Miles and Mr. Bridge, was sent to the Bishop. But the matter was too serious to be thus disposed of. He at once wrote the wardens as follows :

“Gentlemen,—I am sorry with all my heart that you have so little concerned yourselves for the peace of the church, as to uphold a controversy which may so easily be laid asleep, and whilst these two gentlemen are together upon the same place I do not see how it will ever be effected. As to your imagining that I might too easily blame Mr. Bridge concerning the letter of Mr. Myles which was broken open, I can assure you the first copy I saw of it was sent up in triumph to London, either by Mr. Bridge or his order, from Plymouth or Portsmouth, soe that I took it not at second hand ; though I blame Mr. Nichols extremely for promoting that which he must needs know could produce nothing but animositie, but can by noe means excuse Mr. Bridge ; and indeed I hope there is none among you that can approve of that malicious practice of spreading about copies of this letter, which must needs breed very ill blood among you. But I say this rather for my own justification, than that I would quarrell any further with Mr. Bridge on that account, and therefore I shall not be soe earnest for his removall, otherwise than that I am convinced it is impossible for him and Mr. Myles to live together in peace. I know his spirit is too high to submit to that subordination which is absolutely necessarie he should comply with whilst he staves at Boston, soe that I would by all means advise him to go to Narragansetts, where he may have an hundred pounds per annum sterling, besides what perquisites he may make upon the place, and there he will be his own Master.

You will likewise give me leave to tell you that I think

you have made a great mistake in one of the articles of reconciliation which you have drawn up, where you have in a manner made Mr. Bridge upon an equal foot with Mr. Myles by making the call of a Vestry depend upon their joint consent, whereas Mr. Bridge hath nothing more to doe in the Church than what Mr. Myles shall direct him, as he is the Curate and Assistant; wherefore you must pardon me, if after all the due regard I have for you, I must deale soe plainly with you as to tell you that you have been carried on too far in this matter by some that have more respect of persons than for the re-all good and peace of the Church. I know I shall be forced at last to recall Mr. Bridge, and therefore I wish you would persuade him to make it his choice to retire to some other place, where he shall find me his sincere friend, notwithstanding all that has been said.—I pray God direct you for the best, and desire you would believe me, Gentlemen,

Your most assured friend and servant,

H. LONDON.

Postscript.—I forgot to give you a more particular account in the inclosed of Mr. Bridge's proceedings in that letter of Mr. Myles; that he writt from the Port in England, before he went away, to Mr. Wessendunk, to take care to communicate that same letter, or the copie, to my Ld. Arch Bp. of Canterbury, and myselfe: which I think is evidence enough of his concern in it.

H. LONDON.

Fulham: feb: 12: 1706."

This letter had the intended effect, as appears from the following record:

"Boston, Sept. 23, 1706. Att a meeting of the Vestry at Mr. Pauli Dudley's his Excellency being present, my Lord of London's letter was read relating to Mr. Bridge

his removall to the Narrowgansetts etc. to which he complied, and wished me, Savill Simpson, to tell Mr. Myles that he left the charge of the Church wholly to his care, and intended to goe to Narragansetts in three days." *Greenwood*, 61-67 ; *Mass. Hist. Ch. Papers*, 74-76.

This unpleasant affair being thus settled, Mr. Miles pursued his even way of usefulness. Many additions were made to his parish. The times were favorable. The strict rule of Puritanism had ceased. Some who disliked the discipline of the churches could now find a peaceful refuge in the Church of England. And many of those constantly arriving from England cherished for it a tender and filial regard, and, in a strange land, prized its services more highly than they had done at home.

After the removal of the Rev. Mr. Bridge from Boston, an effort was made by the Rector, Wardens and Vestry of the King's Chapel to secure the payment of the £ 100, Royal Bounty, or the larger part of it, to the incumbent. But, penetrating the selfish design of these men, the Bishop of London pursued the course of duty and faithfully administered the trust. *Mass. Hist. Ch. Papers*, 82, 83.

It was more than two years, after the rupture between the Rev. Mr. Miles and the Rev. Mr. Bridge, before the Bishop of London appointed a new assistant minister of the Chapel. The reason of this long delay may have been a difficulty in finding a suitable man for the place. It is more probable, however, that it was intended as a punishment of Mr. Miles for his injudicious letter, and of the parish for the course it had taken in the quarrel. Early in 1709, the Bishop sent over the Rev. Henry Harris to be the assistant of Mr. Miles. He brought with him the following letter:

" Having appointed Mr. Harris to go over assistant to the Minister at Boston ; for his better satisfaction, I have

thought fit to declare; that as he is not to go under the absolute command of Mr. Myles, yet is he to pay a respect to him in all reasonable things, and take an equal share with him in supplying the Church, but not to meddle in any thing that relates to perquisites, whether for marriages, burialls or Christenings, and to be contented with what is allowed him from home, and by all means to avoid the insinuation of any, that shall attempt to make matters uneasy betwixt him and Mr. Myles, whom I do likewise require to receive this his assistant with all fair good usage, and that they both conspire into so good an understanding, that nothing may creep in to make a breach between them: And that they do agree to relate all storyes, that shall be whispered to them, publicly in the next vestry; that such little make-bates may be discouraged and made ashamed of such base behaviour. And therefore I desire likewise that this paper may be read in a full vestry, that they may be witnesses of your sincere conformity to what is appointed. I do also declare that Mr. Harris shall have the full allowance of the appointed bounty, by Midsummer next come twelve months at furthest, as not being yet fully informed to what degree, and upon what grounds Mr. Bridge hath committed that insolent Riott upon the Church of Road Island: which so soon as I am ascertained of, I intend the full allowance shall commence from that time.

Given under my hand this Twenty Eighth day of May, 1708.

H. LONDON."

Greenwood, 69-71; Drake, 471.

During some years King's Chapel had been found too small for the accommodation of those who preferred to worship in it. On his visit to England in 1703, at the

desire of the vestry, the Rev. Mr. Bridge was to solicit contributions for its enlargement. It is not known how much money he obtained for this purpose. Probably his own affairs occupied his time and attention. In 1710, the Chapel was enlarged to twice its original size and otherwise improved. At this time the usual congregation was about eight hundred. *Updike, 38 ; Drake, 471.*

In 1713, the following letter was written and sent by the ministers, wardens and vestry of King's Chapel to Bishop Robinson :

“ May it please y'r Lordship,

The Episcopal Congregation at Boston in New England having been favoured with many repeated Instances of their late Diocesans love and kindness toward them, Humbly presume to lay before y'r Lordship the State and Circumstances of our Church, not doubting of an Equal Ragard from y'r Lordships known Goodness and Consummate Prudences, the Influences whereof we hope to Enjoy in these Remote Parts.

About Twenty years since, a handsome Chappell was built by the Subscriptions of Sir Edmund Andros, and other well disposed Gentlemen, particularly by the Benefactions of the Hon'ble Francis Nicholson Esqr. (whose Eminent services to his Queen and country, and Affectionate Concern for the Church of England, will render his name ever precious amongst us, and famous to Posterity) and has since been adorn'd by the Bounty of the late Queen Mary of Glorious Memory; Our Ministers are supported in the same manner; One by the Voluntary Contributions of the People; the other, by a Salary of One hundred pounds per Annum paid out of the Privy Purse; and entered in her Majestys Bookes; Our Congregation is very much increased, and consists of about Eight Hundred persons; and the Chappell has

lately been enlarged into twice its former dimensions : This Additional Building has put us to a very considerable Expense, and therefore we humbly entreat y'r Lordships good offices in our behalf, That the money from the privy purse may Constantly and Regularly be paid. Thus we shall be enabled to Finish the Work we have begun, and may reasonably expect to be in a flourishing Condition. We will not trespass any longer on y'r Lordships Time but beg leave to Subscribe Ourselves etc.—

Boston Dec. 8th, 1713."

Greenwood, 169, 170.

The following papers give some information in regard to the sentiments and condition of the Church in Boston at the time of their date.

" Boston December 8, 1713.

To the honourable Society for propagating the Gospel in foreign Parts:

The Representation and Request of the Ministers, Church-Wardens and Vestry of the Church of England, in Boston.

We are informed by the Hon. General Nicholson, a most worthy member of your honourable Society, and a most generous benefactor to the church in these parts, that your honourable Society have laid before her Majesty a particular scheme of settlement for Bishops in these American parts: and as nothing can contribute more to the flourishing state of religion among us, we have made our most humble address to her most sacred Majesty upon that head; and would humbly entreat some of the members of your honourable Society to be our remembrancer to her Majesty in that behalf; and that Almighty God may bless and prosper all your pious endeavours for the good of his church, and bless you for

those endeavours, is the hearty prayer of your most obedient and most devoted humble servants.

J. N.	J. B.	J. D.	} Ministers.
T. B.	T. N.	W. T.	
J. H.	W. P.	S. M.	
J. V.	C. S.	H. H.	
J. C.	G. G.	C. H.	} Church Wardens.
	G. D.	J. J.	
		J. R.	
		C. M."	

"To the Queen's most excellent Majesty,

The humble Address of the Ministers, Church- Wardens and Vestry of the Church of England, in Boston, New-England, May it please your Majesty,

YOUR royal goodness being extended to all, even the remotest part of your Majesty's dominions, we take this opportunity of expressing our humble, though imperfect thanks to your Majesty, for the many blessings we have enjoyed in the course of your glorious reign.—Such was your Majesty's care of us, during the war, that our trade was increased in a great measure, by the happy reduction of Port Royal, under the auspicious conduct of General Nicholson; and now that honourable and advantageous peace, which your Majesty has concluded, does mightily increase our happiness, by delivering us from the violence of barbarous savages, who continually infest our country, and acted unheard of cruelties. To complete, we humbly entreat your Majesty to provide for our spiritual concerns, and to establish Bishops and bishopricks within your Majesty's plantations in America. We are informed by General Nicholson, whose piety, generosity and zeal for the church we cannot sufficiently commend, that the honourable Society for propagating the Gospel in foreign parts, have laid before your Majesty the particular manner of the Bishops' respective settle-

ments. Since nothing can tend more to make religion flourish among us, we promise ourselves that your Majesty will take this affair into your royal consideration; and that it may please Almighty God to grant your Majesty a long and happy reign over us, and advance you to immortal glory hereafter, is the constant and fervent prayer of your Majesty's most loyal and most obedient subjects.

J. D.

W. T., &c."

"That no representations may prejudice the interests of our church in these parts, I have thought it expedient for me, at this juncture, to certify, that we have a very considerable number of people belonging to the church in this town of Boston; and that I am humbly of opinion, the church here, and also in other parts of this province, would increase much more under a Governor that was a constant communicant thereof, from whom we might reasonably expect all requisite protection and encouragement.

This present Governor, Joseph Dudley, Esq. is a member of an independent church at Roxbury, where his dwelling is, and has communicated there from his first coming to be Governor, and never communicated with us since the Rev. Mr. Harris' arrival here, (as he can inform) nor, to my certain knowledge, many years before, only this 25th of December last past he was at the communion, his Excellency Gen. Nicholson then present.

I do also certify, that Colonel Vetch never received the communion with us here; and since his arrival from Annapolis-Royal, has been but once at church, and that in the morning only. This is all true to a tittle, and attested by

SAMUEL MYLES,

Presbyter of the Church of England.

Boston, New-England, Feb. 17, 1713-14."

"Having served the church in this place, these five years last past, in conjunction with the Reverend Mr. Myles, I can certify the truth of the above made relation, ever since the time of my arrival here. In witness whereof I set my hand,

HENRY HARRIS."

"A representation of several officers in the province of Massachusetts-Bay, in New-England; and a list of the names of the gentlemen that do belong to that church.

Officers in public post: Members of her Majesty's Council. Judges of the Superior and Inferior Court. Secretary of the Province. Attorney-General. Treasurer of the Province. Commissary-General for the War. Judges of Probate. High Sheriffs. Receiver of the Impost. Naval Officer. Clerks of Courts. House of Representatives. Officers of the Militia. Deputy Post-Master. Officers of the College."

"Names of the Gentlemen of the Church: The Hon. William Taylor, Esq., Lieut. Governor, communicant, and served as church-warden. Sir Charles Hobby, communicant and church-warden for the time being. John Nelson. Francis Foxcroft. Edward Lloyd, communicant and church-warden. John Jerkyl, Esq., communicant and church-warden for time being. Thomas Newton, communicant and church-warden. John Bridger, communicant. Henry Mackintosh, communicant. Charles Bleckenden, communicant. Mr. Thomas Banister, communicant. Capt. Cyprian Southack, communicant and church-warden. Capt. Wentworth Paxton. Mr. John Oulton, communicant. Mr. Savil Sympton, communicant and church-warden. Mr. Giles Dyer, communicant. Mr. Joseph Stearn. Mr. John Valentine, communicant. Ebenezer Mountforth. James Lyndall. Francis Brinly. Edward Mills. George Turfrey, communicant and church-

warden. James Smith. Job Lewis. John Trefor, communicant. William Rouse. Anthony Blunt, communicant and church-warden. Edward Weaver, communicant. George Stuart. Thomas Lechmore. John Arbuthnot. Thomas Sheapard. Joseph Loyd. John Newdicate. Daniel Weyburn. John Powel. John Bearnard. Thomas Creese. George Tarrant. Henry Franklyn, communicant. Eustance Hatch. John Chickley. William Patridge. Samuel Hill. Peter Butler. Thomas Selby, communicant. Richard Hall, communicant. Stephen North. Rowland Dyke. Henry Sharp. John Gibbs. Mr. Renner. Ambrose Vincent, communicant. Roger Patisson, communicant. Stephen Labbie. John Johns. Mr. Brown, Mr. Bartlett, Mr. Sawyer, Mr. Merrill, *Newbury*.

We have omitted setting down a considerable number of our communicants, because of small figure, though good families in the town.

An account of the number of our congregation we have sent to my Lord Bishop of London, viz: 800; where-in we are well assured we have not exceeded."

"These petitions intercepted, but not delivered; said to be found amongst Sir Charles Hobby's papers, by Mr. Mason, his administrator, and by him transmitted to Boston." 7 *Coll. Mass. Hist. So.* 215-218.

In 1714, Mr. Thomas Brattle gave an organ to King's Chapel. This was the first organ in Boston. A Mr. Price was the first organist. In a little time Mr. Edward Enstone of London succeeded him. The salary of Mr. Enstone was thirty pounds. He also taught music and dancing. A Clock was given to the Chapel by some one in 1714. *Drake*, 471.

After the enlargement and proper furnishing of King's Chapel, the parish, under the care of Mr. Miles, appears to have had peace and gained in general estimation. In

1716, the Rev. Dr. Colman, pastor of the Brattle street church, wrote, "We have but one single Congregation among us of the worship of the Church of England, who are treated by us with all Christian respect and brotherly esteem and regard they can reasonably expect and desire." On account of its gradual and healthy growth, the congregation was again found, about 1722, too large for accommodation in the Chapel. Having observed this, Mr. Miles "called his Congregation together, and represented the Matter to them. They were all unanimous of Opinion, the present Church was not sufficient, and that it was necessary to build another. They presently chose a Committee to take in Subscriptions, for the carrying on of this Work." Mr. Miles laid the corner stone of Christ Church, April 15th, 1723. The edifice was so far finished as to be used for Divine Service on the 29th of December following by the Rector, the Rev. Timothy Cutler, D. D. *Life of Colman, 84; Humphreys, 338, 339.*

Early in March 1728, the Rectorship of King's Chapel was rendered vacant by the death of the Rector, the Rev. Samuel Miles. After his decease, some effort was made to have the Rev. Mr. Harris promoted to the vacant Rectorship. On account of factious and turbulent conduct he could not be chosen. The congregation having properly applied, by their agent in London, Mr. Thomas Sandford, to Bishop Gibson to recommend and license a successor to Mr. Miles, he did, March 4th, 1729, recommend and license, the Rev. Roger Price, Rector of Lee in the county of Essex, to be the Rector of King's Chapel. A few days later Bishop Gibson wrote, "he has been long known to me, and is one whom I am willing to trust with the power of Commissary for inspecting the lives and manners of the Clergy, if he succeed in that place; and I think a better service cannot be done to a congregation than the inducing both parties to unite in

him." *Sprague's Anns. Am. E. Pulp.* 71; 3 *Anderson*, 407.

June 25th, 1729, the Rev. Roger Price was inducted into the Rectorship of King's Chapel in the following manner: "About four o'clock in the afternoon, June 25, 1729, the Rev. Mr. Roger Price was conducted into King's Chapel by the Rev. Mr. Henry Harris, it being a few hours after the arrival of the Rev. Mr. Price, and a letter from Mr. Thomas Sandford to the Committee was read, importing that the Rev. Mr. Roger Price was the person he had presented to the Lord Bishop of London, by virtue of the power devolved upon him by the votes of the congregation of the 13th of March, 1727-28. Whereupon the Rev. Mr. Price produced the following License and Certificate, reading them in the Church, and then delivered them to the Church-wardens, to be recorded in the Church Book."—"These above being read, the Rev. Mr. Henry Harris, the Church-wardens, the Vestrymen, and the people who were present, all went out of the Church, the Church-wardens at the door delivering the key of the church to the Rev. Mr. Price, who, locking himself into the church, tolled the bell, and then unlocked the door of the church, receiving the Church-wardens and Vestrymen into the church again, who wished him joy in having possession of the church. Then the Rev. Mr. Price ordered the Clerk to give public warning in the church, upon the Sunday following, that the congregation meet in the church next Wednesday at eleven of the clock in the forenoon." *Sprague's Anns. Am. E. Pulp.* 70, 71.

The Rev. Mr. Harris continued to serve as the assistant Minister of the Chapel. His work, however, was soon finished. He died October 16th, 1729. During twenty years he had discharged the duties of this office. *Sprague's Anns. Am. E. Pulp.* 70, 71; 3 *Anderson*, 407.

In 1730, the Rev. Mr. Price was appointed Commissa-

ry of New England by the Bishop of London. This office added very much to his cares and responsibilities. *Sprague's Anns. Am. E. Pulp.* 71.

In 1731, the Rev. Thomas Harwood was appointed the assistant minister of King's Chapel. Mr. Harwood died in 1736, and was succeeded by the Rev. Addington Davenport, who had been the Missionary of the Society at Scituate. He continued in this office until 1740, when he became the first Rector of Trinity Church. *3 Anderson*, 404, 408.

The connection of Rector and Church so ceremoniously formed in 1729, seemed fairly to promise much enjoyment and edification. But, owing to the human infirmity of the contracting parties, it was found liable to be disturbed and broken. Not duly regarding their own rights and privileges in the Church, some uneasy members of the congregation accused Mr. Price of an undue assumption of authority and power. Others were ready to listen to them. With propriety he maintained his rights. The difference became so serious that in May 1734, he communicated his intention of leaving the Church and returning to England. So far as appears this information occasioned slight regret. He actually embarked for England. Being detained by contrary winds at Nantasket, he returned to Boston, and, by acceding to the claims of the people, a degree of peace was secured, and he continued his ministrations. Judging from the articles he was obliged to agree to, one must regard both parties about equally right and equally wrong. The particular articles were the following: "1. To have no pretensions to the perquisites of the money for burying under the church. 2. To have no pretensions in choosing a Church-warden. 3. To have no pretensions to the Church stock. 4. To have no pretensions to the Church library—only the use of them. 5. To preach on Sunday afternoon, when it

can be done. 6. To make due entries of the Church Marriages, Christenings, and Burials, in the Book provided for that purpose." *Sprague's Anns. Am. E. Pulp.* 71, 72.

The following letter addressed to the Bishop of London in 1741, gives one an insight into the condition of the parish of King's Chapel and the difficulties of Mr. Price.

"My Lord :

Mr. Whitefield, who is the occasion of much debate and enquiry, is expected here the next fall. I should be glad to receive your Lordship's directions for my behaviour towards him. The troubles of my church daily increase, and my desire of quitting this station increases with them. There is at present a warm contest in my congregation, relating to the sale of the pews belonging to the members of the new Church, who still continue to vote, and thereby foment differences in mine. The consequence of this dispute, as of most others in the church, is the non-payment of my salary, the dissatisfied party commonly withdrawing their contribution, for which we can find no remedy but patience. If your Lordship would please to express such a disapprobation of this irregularity as to allow me to hold both places in the church till the minister's salary is fixed upon some sure basis, and to acquaint them with the reason of this indulgence, I believe I could, by this means, establish the constitution of this church for the future, which can scarce be effected when they have no favour to ask, and another minister to officiate ; and indeed, in this case, my very enemies would assist in it."

"We received, not long ago, the agreeable news of a new Governor, and that Mr. Shirley, a very worthy gentleman, and a member of the Church of England, residing here, was the person ; but our hopes are something

dampened by a later account which informs us that the present is like to be continued by a strong interest the Quakers have made for him. This disappointment in our expectations is so much the more grievous, inasmuch as the interest that keeps him in was purchased by his unjust treatment of the Church of England, and basely recommending the Quakers to the favour of the General Court, by which they obtained a law to exempt them from paying any ministerial rate, which was denied to the members of the Church of England, then petitioning for the same privilege. I hope, my Lord, such unjust behaviour, a distinguished affront toward the National Church, does not pass for merit at home; at least that the churches here have some friends in England, who will not see such unworthy treatment of their brethren approved and rewarded, without some notice and resentment.

I am your Lordship's

Most dutiful Son and

Obedient Servant,

ROG. PRICE."

Sprague's Anns. Am. E. Pulp., 72, 73.

In 1741, the Rev. Stephen Roe, the Missionary of the S. P. G. at St. George's Dorchester, S. C. having removed to Boston, on account of ill health, was appointed, by the Bishop of London, the assistant Minister of King's Chapel. *4 Anniv. Sermon. (1742-43) 43, 44.*

King's Chapel did not receive any pecuniary aid from the S. P. G. On that account its ministers did not report the condition of the parish and the result of their work. The Rev. Mr. Price wrote only in a general way as Commissary. The following "Abstract," however, may be properly inserted here: "The Reverend Mr. Commissary Price, by a Letter dated Boston, August 9, 1741, ac-

acquaints the Society with the Satisfaction, which the Episcopal Churches there have in their new Governour, and with their Hopes; that thro' his Excellency's Probity, and Justice, they shall be eased from some Grievances, they have laboured under; but yet, that it is the Society, which they must depend upon for their Life, and Vigour, and that he receiveth continual Applications for Episcopal Ministers in several Country Places; but he hath not dared to give them Encouragement to Petition the Society in its present low Circumstances thro' the great Increase of Missions. Mr. Price writes further, that they have been in some Confusion in that Country by the means of Enthusiasts; but, God be praised, the Church hath stood steady in that Storm, which hath considerably shaken the Dissenter's." *4 Anniv. Sermon. 39, 40, (1740—41).*

The following "Abstract" has a general interest. "The Reverend Mr. Commissary *Price*, by a Letter dated Boston, Jan. 29, 1742, acquaints the Society, that their whole Attention at that time was taken up with the strange Effects produced by the Doctrines of Mr. Whitefield and his Followers, who prevailed chiefly in Country Towns, tho' they were not wanting in their Endeavours in that City, but the Church of England had escaped beyond expectation." "And the Society hath the Pleasure of being further informed by a second Letter from the Commissary, that the Assembly of the Province of *Massachusetts Bay*, of which *Boston* is the Capital, hath at length (under the Influence of their new Governour, *William Shirley, Esq.*, a worthy Member of the Church of England), past a Law, which frees the Members of the Church of *England* in that Province from paying to the Support of what the Independents there call the established Religion. *4 Anniv. Sermon. 40, 41. (1741-42).*

The Congregation of King's Chapel had an intimate

connection with what is related in the following "Abstract." "The Society, encouraged by the Success of the last Collection to promote their good Designs hath thought proper to establish a Catechetical Lecture, and for Grammar Learning at *Boston*, with the Advice and under the Inspection of the Honourable *William Shirley*, Esq., the worthy Governour of the Province, who thinks that such a School there, under the Blessing of Heaven, would prove an useful Seminary of Religion and good Literature throughout the Land, and recommend the Principles of the Church of *England* with great Advantage and Success. And Mr. *Shirley* much approves of the Society's Missionary at *St. George's, Dorchester*, in *South Carolina*, but promoted by the Lord Bishop of *London* to the King's Chapel, in *Boston* to be Schoolmaster; as to the Governour's certain knowledge, Mr. *Roe* performs Divine Service with much Propriety, and advantage to the Liturgy, is a sensible good Preacher, attends the Duty of visiting the Sick, is of good Abilities in Classic Learning, and in his Opinion very fit for such an Undertaking." 4 *Anniv. Sermon*. 42-44. (1742-43).

The salary of Mr. *Roe* was £60. But in 1744, he "proved himself, by his bad Behaviour, unworthy of that Employment, and therefore hath been dismissed by the Society from it, which is at present carried on by the Reverend Mr. Commissary *Price*, till the Society shall appoint a new Catechist, or come to some other Resolution about that matter." 4 *Anniv. Sermon*. 45, 46. (1742-43).

The Rectorship of King's Chapel became vacant, by the resignation of the Rev. Roger *Price*, November 27th, 1746. It is not known that he officiated there after that time.

Soon after the resignation of the Rev. Mr. *Price*, the congregation of King's Chapel appointed a committee to recommend to them a suitable person in Holy Orders to

fill the vacant Rectorship. The Committee recommended the Rev. Henry Caner, the Missionary of the S. P. G., at Fairfield, Connecticut, and he was chosen by a large majority. Mr. Caner accepted the invitation and removed to Boston. April 11th, 1747, he was conducted to the Church by Mr. Price, and there, in the same form as that used in 1729, put into possession of the Church.

By this mode of proceeding the congregation offered an affront to the Bishop of London. Hitherto he had licensed their ministers. But as the Assistant Minister was supported by Royal Bounty, dispensed by him, they were fain to submit to his authority in that regard. During the year 1745-46, he appointed to that office the Rev. Charles Brockwell, the Missionary of the Society at Salem. *Sprague's Anns. Am. E. Pulp.* 61; *4 Anniv. Sermon.* 41, 42. (1745-46).

Before leaving Fairfield Mr. Caner, under date of February 12th, 1747, wrote as follows to the Secretary of the Society:

“Reverend Sir,

I having received an invitation from the congregation of King's Chapel, in Boston, to succeed the Reverend Mr. Commissary Price, who has resigned, I take the first opportunity to ask the venerable Society's concurrence and dismissal from the present service in which I am now engaged. I have long laboured under infirmities of body, which made it very difficult for me to perform the services required in such an extensive cure. The frequent colds I have taken, and disorders consequent thereon, have made traveling to me pretty much impracticable.

I humbly thank the venerable Society for their favours to me and to the people whom I have served.”— *1 Church Documents, (Conn.)* 230.

The resignation of Mr. Caner was accepted by the So-

ciety. After his settlement in Boston, he was its confidential correspondent. His position of independence of it, enabled him to write with the greater freedom respecting ecclesiastical affairs in New England.

During some years before the resignation of the Rev. Mr. Price, the question of a new church edifice had been under consideration. Mr. Caner, on succeeding him, entered fully into the enterprise. Liberal gentlemen sustained him. Mr. Charles Apthorp, Mr. Peter Faneuil, and others gave freely. August 11th, 1749, Governor Shirley assisted by Dr. Caner and the Rev. Mr. Brockwell, and many members of the congregation, laid the corner stone of the new Chapel. After the ceremony Dr. Caner delivered an appropriate sermon. The corner stone had upon it the following inscription :

" Quod felix faustumque ; sit
 Ecclesiae et Reipublicae
 Hunc Lapidem DEO sacrum
 Regiae Capellae
 Apud Bostonium Messachusettensiem
 Restaurae atque auctae fundamentum
 Posuit Gulielmus Shirley
 Provinciae Praefectus
 August 11 mo. Anno Salutis
 1749. "

26 C. W. & Ch. Adv. (1860) 5.

In 1753, the Wardens and Vestry of King's Chapel made an application to the Society for the Propagation of the Gospel for aid, "setting forth in a Petition to the Society, that the first Church erected in *New-England* for the service of the Church of *England*, being brought thro' length of Time to a ruinous Condition, the Congregation found it necessary to attempt the Rebuilding thereof; and that it might be the more durable, they were erect-

ing it with Stone, and had brought it so forward, that they hoped to assemble in it this Summer, 1754, but that by the heavy Expenses of this great Work, they had incurred a Debt of Fifteen Hundred Pounds *Sterling*, and to the full completion thereof there would be wanted Fifteen Hundred Pounds *Sterling* more; and therefore praying the Society's Assistance to that Church, now indeed under a Necessity of asking Help for itself, but which has formerly exerted itself in the more agreeable Office of dispensing Bounty to others; the Society, moved by these Considerations, hath contributed an Hundred Pounds *Sterling*, towards the complete finishing of this Mother Church." 5 *Anniv. Sermon*. 40, 41. (1753-54).

The new Chapel was opened, by the Rector, for Divine Service, August 16th, 1754. What was wanting to its entire furnishing was made up in after years. 2 *Holmes' Am. Anns.* 183.

When the new chapel was built in 1749, "some more of the burying ground was taken by consent of the town, the bodies buried therein being removed to other parts of the ground. The east part of the present chapel stands on ground first occupied by the schoolhouse of Master Philemon Pormorst, the first master of a free school in Boston, in 1635. There were twenty tombs built under this church. Gov. Shirley and his wife, Mr. William Bollan, Mr. Charles Apthorp, Mr. Samuel Vassall, Mr. William Price, and others of note in their day, were buried in these vaults." *Shurtliff's Hist. Boston*, 249, 250.

August 20th, 1755, the Rev. Charles Brockwell died, having been the assistant minister of King's Chapel about eight years. He was succeeded in the same year by the Rev. John Troutbeck, the missionary of the Society at Hopkinton. *Drake*, 471; *Sprague's Anns. Am. Ep. Pulp.* 52.

Under the care of Dr. Caner and his able assistants,

the congregation of King's Chapel enjoyed peace and prosperity. Its place of public worship was frequented by Governors and other Royal officers. As a natural consequence many were drawn to it. But on the evacuation of Boston by the British forces in March 1776, the scene changed. Dr. Caner went with them to Halifax. Many of the congregation, adhering to the royal cause, either went with their Rector or elsewhere. As Mr. Troutbeck remained in Boston until the following November, there may have been services in the chapel. Dr. Caner carried with him the Church Registers, Plate and a part of the Records of the Vestry. The Registers and Records were afterwards returned. *Sprague's Anns. Am. Ep. Pulp.* 52, 62; 7 *C. W. and Ch. Adv.* (1841) 138.

In one of the Record books of King's Chapel, Dr. Caner made the following entry: "An unnatural rebellion of the colonies against his Majesty's government obliged the loyal part of his subjects to evacuate their dwellings and substance, and take refuge in Halifax, London and elsewhere. By which means the public worship at King's Chapel became suspended, and is like to remain so until it shall please God, in the course of his providence, to change the hearts of the rebels, or give success to his Majesty's arms for suppressing the rebellion. Two boxes of church plate and a silver christening basin were left in the hands of the Rev. Dr. Breynton, at Halifax to be delivered to me or my order, agreeable to his note receipt in my hands.

H. CANER."

7 *C. W. and Ch. Adv.* (1841) 138.

The following Abstract of the S. P. G. possesses much interest and may properly be inserted here: "The Society have received one letter from their very worthy correspondent the Rev. Dr. Caner, dated Halifax, May 10, 1776, and acquainting them that he himself, and several

other clergymen, had been obliged to leave Boston at a moment's warning, with the loss of all their property ; and that being disabled by age and infirmities from exercising his function as a chaplain in the army or navy, he should soon sail for England, hoping that the compassion of the well-disposed will preserve him from perishing through want of the necessaries of life. That truly venerable clergyman hath been in England for some months, is lately recovered from the small pox, and by accepting of the vacant mission at Bristol in Rhode Island, is again become the servant of the Society ; from a vicissitude of fortune peculiarly distressful to advanced life, re-assuming an employment after an interval of 30 years, which he first entered upon in 1727, and discharged near 20 years with great fidelity at Fairfield. The Society, truly sensible of his great worth, gave him the choice of any one of the vacant missions, that being the only testimony they had to give of their affectionate regard for THE FATHER of the American clergy." 7 *Anniv. Sermon*. 50, 51. (1776-77).

In the autumn of 1777, King's Chapel was opened for the use of the congregation of the South Meeting-house. They continued to occupy it until their own house was repaired in February 1783. In September 1782, a remnant of the proprietors and others invited Mr. James Freeman to officiate as Reader for six months ; and in April 1783, they chose him for their Pastor.

When he accepted the invitation, Mr. Freeman stipulated for some important changes in the Liturgy of the Church. The wardens of the chapel consented only to such changes as had been made by the Rev. Dr. Parker, and left the use of the Athanasian Creed at his discretion.

January 10th, 1785, the proprietors of the chapel declared by vote that thirty-eight pews were forfeited to the corporation, on account of the absence of the owners, and

put them on sale. But the sale was not an open one at auction. They were sold to persons who had never been connected with the church, and, by becoming proprietors, they would be enabled to purchase the unappropriated vaults under it, at that time much desired. Some others who bought pews may have been dissatisfied with the doctrines taught in the old places of worship. Of the proceeds of this sale only \$72 were held one year subject to the order of each original proprietor. The pews thus disposed of cost from \$ 300 to \$ 500. *Wilson's Life of Bp. White*, 342, 343 ; 7 *C. W. and Ch. Adv.* (1841) 138.

Mr. Freeman and others were not satisfied with the change in the Liturgy which had been allowed. The following gentlemen were appointed a committee to revise it, with instructions to advise with Mr. Freeman: Thomas Bulfinch, Shrimpton Hutchinson, John Haskins, John Gardiner, Charles Williams, Perez Morton, Samuel Breck, Charles Miller and John Wheelwright. *Greenwood*, 137.

The above committee having reported, the following resolution was offered in a meeting of the proprietors June 19th, 1785. "That the Common Prayer, as it now stands amended, be adopted by this church, as the form of prayer to be used in future by this church and congregation." The yeas and nays being called, it was adopted. The following gentlemen voted yea: Thomas Bulfinch, John Gardiner, John Wheelwright, Joseph May, John Jutau, Eben. Oliver, George R. Minot, John Amory, John Templeman, Joseph Barrell, Andrew Johonnot, Charles Miller, Henry Johnson, Joseph Coolidge, Jacob Porter, Robert Hewes, Thomas Clement, Joseph Eayres, Samuel Breck and Perez Morton—20. Those who voted nay were the following: John Haskins, Matthew Nazro, Charles Williams, Ambrose Vincent, James Ivers, Theodore Dehon and John Box—7. *Greenwood*, 138.

The Liturgy thus adopted by the proprietors of King's

Chapel was a travesty of the Common Prayer Book of the Church of England. Every recognition of the Trinity, all forms of the worship of Christ and many expressions not agreeable to the taste of the committee were excluded. There have been several editions of this liturgy, with alterations and amendments.

Mr. Freeman had not received ordination in any form. Evidently this fact caused considerable uneasiness in the minds of many who remembered the days when Caner preached and administered the Holy Sacraments. Notwithstanding what had been done, the proprietors wished to be considered a part of the Episcopal Church.

“Mr. Freeman applied,” as Mr. Parker stated in a letter to Dr. White, Sept. 15th 1786, “to Bishop Seabury in June last for ordination but at a Convention of the Clergy at Stratford the Bishop by the Advice of his Clergy did not think fit to confer Orders on him upon such a profession of his faith as he thought proper to give which was no more than that he believed the Scriptures. He extended his journey as far as New-York and was, as he says, assured by Mr. Provoost that as soon as he sh’d obtain Consecration he would ordain him; this hope alone sustained him at present and was it not for this I believe he would relinquish all thoughts of obtaining Orders in the Church. Whether Mr. Provoost can do this consistently with the profession he is to make and the Constitution he must submit to, rests with him.” *3 Jours. Gen. Con. (Perry) 326.*

“At a meeting of the proprietors of King’s Chappel held at the vestry room, Sunday, 29th July, 1787, the following letter to the Rev. Bishop Provost being reported by the Rev. Mr. Freeman, was read and approved, whereupon, Voted that the said letter be signed by the Wardens, and sent to the Rev. Bishop Provost, with a copy of the Liturgy.”

“Boston 29 July, 1787.

To the Right Rev. Bishop Provost.

Right Rev. Sir,—We the Wardens and Vestry of the Chapel church in Boston take the liberty, in the name and by the special direction and unanimous vote of the church, to address you on a subject very interesting to us. Above four years ago we made choice of the Rev. Mr. Freeman for our minister, and we are so well satisfied with his services that we hope to continue him with us so long as shall be agreeable to him. This gentleman has made several attempts to procure ordination, but has not yet been so happy as to obtain it, for a declaration is required of him, which we know he cannot in conscience subscribe, and which we do not wish him to make. By our desire he has written to you on the subject requesting that a relaxation may be made in the articles of subscription. You have been pleased to refer him to the general Convention. It appears from your last letter to him that that body will not sit very soon. From our attachment to the Episcopal Church, and from our desire to promote its interest, we should be disposed to wait the determination of the Convention, could we be assured that it would probably meet our ideas. We therefore request that you would have the goodness to give us your opinion upon the subject. We have long been deprived of the benefit of the ordinances of religion, and we feel the inconvenience, but we would consent to forego the advantages of them untill the meeting of the Convention, if you could encourage us with any hope that the American church will acknowledge us as brethren, and agree to the ordination of our Minister, upon terms to which we can submit. We flatter ourselves that to a gentleman of your known liberality we shall not appear presumptuous when we say that those terms which are agreeable

to us are reasonable, for it is our fullest determination sacredly to adhere to what we conceive to be the doctrines of Scripture, at the same time that we endeavour to promote the honour and welfare of the Episcopal Church. From information which we have received, we have reason to fear that our church has been misrepresented by our enemies to the Episcopal Clergy of the Southern states. It has been suggested, we are told, that we do not wish that our Minister should obtain ordination, but are anxious to return to the book of common prayer of the church of England. We assure you with the utmost sincerity that there is no ground for these insinuations. We are extremely desirous to procure ordination for Mr. Freeman; but while we make use of all proper and decent methods to obtain it, we are religiously resolved to persevere in adhering to the spirit of a form of prayer which we are convinced is rational and scriptural.

By the terms of the ordination which Mr. Montague, Minister of Christ's Church in this town, has received of the Right Rev. Bishop White, we find he has only subscribed a declaration of faith in the holy scriptures, and a solemn engagement to conform to the doctrines and worship of the Protestant Episcopal church in the state of Massachusetts; in this state no doctrines or form of worship are yet established. Has not our Church therefore as good a right to style itself the Protestant Episcopal Church of Massachusetts as any other? We beg leave humbly to enquire, whether it is not in your power to ordain Mr. Freeman on the same considerations as Mr. Montague? We are willing that he should make the same subscription, provided that he might be allowed to declare that he conceives his own Church to be one of the Protestant Episcopal churches of the state of Massachusetts, and might be allowed to use the Liturgy of this church, a copy of which we do ourselves the honour to

present to you. With anxiety we shall wait for an answer to this letter, and for your opinion upon the matters contained in it.

We have the honour to be with the most profound respect, Right Rev. Sir, your most obedient and most devoted Servants,

THOMAS BULFINCH,
SHRIMPTON HUTCHINSON."

To this letter Bishop Provost returned the following answer.

"New York, 13 Aug. 1787.

Gentlemen, since I was honoured with the receipt of your letter, I have collected the sentiments of the Council of advise, appointed by a late convention of the Protestant Episcopal church in this state, consisting of the Rev. Messrs Beach Moore, and Bloomer, the Hon. John Jay, Hon. James Duane and James Alsop, Esqrs. and find them to be unanimously of opinion that it would be improper for me to enter into a discussion of the business of your letter, as they think a subject of so much importance to the church at large ought to be reserved entirely for the consideration of the general Convention. It is in compliance with their advice that I now refer you to the first meeting of that Assembly.

Be pleased, gentlemen to accept my thanks for the copy of your Liturgy, and believe me to be with great respect your most obedt and very humble servant,

SAMUEL PROVOST.

Bp. of the Prot. Ep. Ch. New York."
Greenwood, 180-183.

Deeming the reference of the question respecting the ordination of Mr. Freeman to the General Convention equivalent to a refusal to ordain, the wardens, vestry and proprietors of the Chapel took the whole matter into

their own hands. At a meeting holden Nov. 4th, 1787, a plan of ordination was reported. On the eleventh of the same month this plan was adopted, and the following Sunday, the eighteenth, was appointed as the time of the ordination.

When the affair had come to this stage, the following Protest was delivered to the church wardens, with the request that it might be recorded in the church books:

“ Boston, Nov. 16, 1787.

Whereas certain persons, calling themselves proprietors of the Stone Chapel, in Boston, have of late declared that the pews of a number of the original proprietors are forfeit, on account of their absence, and have sold said pews to persons who never were of the Episcopal Church, and who hold sentiments diametrically opposite to said church; and said new proprietors have introduced a liturgy, different from any now used in the Episcopal churches in the United States, and articles of faith which, in our opinion, are unscriptural and heretical, and have thereby deprived many of the proprietors of said house of their property and the privilege of worshipping God therein, according to the dictates of their consciences; and whereas we are informed, by a committee from said proprietors, that they intend, next Lord's day, to take upon themselves to authorize Mr. James Freeman to administer the sacraments of baptism and the Lord's supper in said church, and receive him as a regular ordained minister,—which step, in our opinion, is unprecedented, irregular, and contrary to apostolic and primitive usage, and to the common sentiments of almost every sect and denomination of Christians,—a step which may be attended with fatal consequences to the interests of religion in general, and of the Episcopal Church in particular: we therefore, the subscribers in behalf of ourselves, and

others original proprietors of this church, who have authorized us to act for them, do hereby enter our most solemn and serious protest and dissent against all such proceedings, and particularly against the settlement and pretended ordination of the said James Freeman, declaring our utter abhorrence of measures so contrary to the doctrine, discipline, and worship of an Episcopal church, and which will include in them a total alienation of the property of said house from the use intended by the original donors or founders.

James Ivers, for himself and James Trecothick, Esq., Gilbert Deblois, for himself, Lewis Deblois and Henry Liddell, James Lloyd, for William Vassall, Esq., Henry Smith, for Henry Lloyd, James Apthorp, Charles Williams, Theodore Dehon, John Box, John Haskins, Lydia Box, Matthew Nazro, Ambrose Vincent, Grizzell Apthorp, Dorothy Forbes." *Greenwood, 183-185; 7 C. W. and Ch. Adv. (1841) 146.*

This protest was answered, nominally by the wardens, but really by Mr. Charles Miller, as is evident from the style and phraseology of the paper. And, Sunday November the eighteenth, 1787, the ordination of Mr. James Freeman was performed in the following manner. The wardens joined Mr. Freeman in the desk, and the Senior Warden—Thomas Bulfinch, M. D. made this address :

"Brethren of the vestry, proprietors and congregation who statedly worship in this church; at your last meeting at this place you appointed this day for the ordination of the Rev. Mr. Freeman; you then determined it by a vote, which I shall now read, to be signed by the wardens on your behalf. But as this mode of proceedure may appear new and unprecedented to some of this audience, it may not be amiss to assign a reason for adopting it."

"It is now upwards of four years since you made choice of the Rev. Mr. Freeman for your minister, since

which time you have been anxious for his ordination, that he might be empowered to administer the ordinances of the Gospel—and although you have repeatedly sought for this power, yet you have not been able to obtain it. Some hopes have been conceived from the American Bishops, the Rt. Rev. Dr. Seabury, and since from the Rt. Rev. Dr. Provost, but the prospect being still distant, you have adopted the present mode, rather than be longer deprived of those ordinances. As the business before us is of a serious and important nature, it becomes us to begin it with a solemn address to the great Parent of mankind.”

The first ordaining prayer was then read by the Rev. Mr. Freeman. The senior warden then read the ordaining vote, namely,—“We, the wardens, vestry, proprietors and congregation of King’s Chapel, or First Episcopal Church in Boston, do, by virtue of the third article in the declaration of rights, hereby solemnly elect, ordain, constitute and appoint the Rev. James Freeman, of said Boston, to be our rector, minister, public teacher, priest, pastor and teaching elder, to preach the word of God, and to dispense lessons and instructions in piety, religion and morality; and to minister the holy sacraments in the congregation; and to do, perform and discharge all the other duties and offices, which of right belong to any other rector, minister, public teacher, pastor, teaching elder, or priest in orders.”

“And it is hereby understood and intended, that the authority and rights hereby given to the said James Freeman, to be our rector, minister, public teacher, priest, teaching elder, and pastor, are to remain in full force so long as he shall continue to preach the word of God, and dispense instructions in piety, religion and morality, conformably to our opinions and sentiments of the holy scriptures, and no longer : and that our judgment of his

not conforming to our religious sentiments and opinions, shall be ascertained by the votes of three fourths of the wardens and vestry, and of three fourths of the proprietors usually worshipping in said church, separately and individually taken."

"Brethren, if this vote be agreeable to your minds, if you readily and cheerfully adopt it, if you mean to convey all the powers expressed in it—please to signify it."

In token of their assent the proprietors lifted up their right hands. "If it is your desire that the said vote be now signed by the wardens in your behalf, please to signify it." The proprietors as before raised their right hands.

The senior warden then addressing Mr. Freeman, said: "Rev. Sir, it appears, by the vote in favor of your ordination, that you are lawfully chosen: it is expected that you now declare your acceptance of the choice." Mr. Freeman then read and presented to the senior warden the following paper subscribed by himself. "To the wardens, vestry, proprietors and congregation of the Chapel, or First Episcopal Church in Boston: Brethren, with cheerfulness and gratitude I accept your election and ordination, which I believe to be valid and apostolic. And I pray God to enable me to preach the word, and to administer the ordinances of religion in such a manner as that I may promote his glory, the honor of the Redeemer, and your spiritual edification.

JAMES FREEMAN."

The senior warden then delivered to Mr. Freeman a copy of the ordaining vote, signed by the wardens, and laying his hand on Mr. Freeman said, "I do then, as senior warden of this church, by virtue of the authority delegated to me, in the presence of Almighty God, and before these witnesses, declare you, the Rev. James Free-

man, to be the rector, minister, priest, pastor, public teacher, and teaching elder of this Episcopal church; in testimony whereof I deliver you this book, containing the holy oracles of Almighty God, enjoining a due observance of all the precepts contained therein, particularly those which respect the duty and office of a minister of Jesus Christ. And the Lord bless you and keep you; the Lord lift up the light of his countenance upon you, and give you peace now and forevermore."

The Rev. Mr. Freeman then read the second ordaining prayer, and, after an anthem was sung by the choir, preached on the duties and offices of a Christian Minister. Another anthem then closed the Evening service.

Greenwood, 192—195; 7 C. W. and Ch. Adv. (1841) 146.

Soon after this ordination at the Chapel, the Rev. Dr. Bass, the Rev. Dr. Parker, the Rev. Mr. Montague and the Rev. Mr. Ogden, published the following card:

"Whereas a certain congregation in Boston, calling themselves the first *Episcopal* Church in that town, have, in an irregular unconstitutional manner, introduced a Liturgy essentially differing from any used in the Episcopal Churches in this commonwealth, and in the United States, not to mention the Protestant Episcopal Church in general, and have also assumed to themselves a power unprecedented in said church, of separating to the work of the ministry, Mr. James Freeman, who has for some time past been their reader, and of themselves have authorized or pretendedly authorized him to administer the sacraments of baptism and the Lord's supper; and at the same time most inconsistently and absurdly take to themselves the name and style of an Episcopal church:—We, the ministers of the Protestant Episcopal Church whose names are underwritten, do hereby declare the proceedings of said congregation usually meeting in the Stone Chapel in Boston to be irregular,

unconstitutional, diametrically opposite to every principle adopted in any Episcopal church, subversive of all order and regularity and pregnant with consequences fatal to the interests of religion. And we do hereby, and in this public manner protest against the aforesaid proceedings, to the end that all those of our communion, wherever dispersed, may be cautioned against receiving said reader or preacher, Mr. James Freeman, as a clergyman of our church, or holding any communion with him as such; and may be induced to look on his congregation in the light in which it ought to be looked on by all true Episcopalians.

Edward Bass, of St. Paul's Church, Newburyport,
Samuel Parker, Trinity Church, Boston,
William Montague, Christ Church, Boston,
John C. Ogden, Queen's Chapel, Portsmouth, N. H.
Dec. 1787."

Having received this paper, Mr. Freeman requested the publication of it, by the following note;

"Mr. Russel, by publishing the following Protest, or Excommunication in the Centinel, you will oblige your humble servant.

JAMES FREEMAN,

Minister of the Stone Chapel, Boston." *Columbian Centinel*, Jan. 28, 1788; *Greenwood* 197, 198.

About a year after the ordination of Mr. Freeman, Bishop Seabury was in Boston and ordained some one to the Priesthood. October, 1788, writing to Mr. Lindsey, Mr. Freeman observed, "the members of my congregation in general attended. They were shocked with the service—particularly that part where the Bishop pretends to communicate the Holy Ghost and the power of forgiving sins. I shudder when I reflect to what moral danger I exposed myself in soliciting ordination of the American Bishops; for I certainly never believed that

they had the power of conveying the Holy Spirit." *Am. Unit. 14.*

November 12th, 1785, Mr. Charles Miller, a member of Mr. Freeman's congregation, sent to Dr. William White a copy of the "reformed liturgy," used in King's Chapel, and asked for his opinion respecting its merits. December 1st, 1785, Dr. White answered him in a kind and able manner. An extended correspondence followed between Mr. Miller and Dr. White in regard to the doctrines held by the unitarians of that time. An abstract of these letters would fail to present their merits to the reader. They are too long for insertion in this place. As a part of the controversy between the Church and those holding unitarian opinions, they have much historical value. *Wilson's Life of Bp. White, 323—343.*

In 1770. Mr. William Price left by his will an estate in Cornhill to King's Chapel, for the purposes therein named. It may be proper to insert here a portion of this will, and of the proceedings which have been had in regard to it.

"Item. After the decease of my said wife, Sarah Price, and my nieces Sarah and Margaret Creese, I give and bequeath to the rector and church wardens of King's Chapel, so called, in Boston, aforesaid, and to their successors in said office, in trust forever, my said brick house with the lands, buildings, appurtenances, and privileges thereunto belonging, as the same is now inclosed and occupied by me, for the uses, intents, and purposes following, viz. That there shall be paid out of the rents and profits of my said house and land and premises, after the death of my said wife and nieces, the sum of forty shillings sterling to the last mentioned church forever, by the wardens of said church for the time being, which said annual payment of forty shillings sterling, shall be kept entire as a fund for said church, and be placed out

at interest, on good security, and the interest only appropriated to the use of said church forever, as the wardens and vestry of said church, for the time being, shall from time to time vote and direct, and in no other way or manner. And the church wardens of the same church, for the time being, out of the rents of said house and appurtenances, shall pay sixteen pounds sterling, annually, for the support of a course of sermons to be preached annually in said King's Chapel in Lent, in manner as is herein after directed, and upon the subjects herein after named; and that the church wardens of the same church, for the time being, pay forty shillings sterling annually, out of the rents and profits of my said house and appurtenances for the use of the poor in manner also as is herein after mentioned, that the rector and church wardens of the said church, for the time being, shall place the remainder of the money, annually arising from the rents and profits of my said house and appurtenances, at interest upon good security, to be called in as there may be occasion for repairing, enlarging, or rebuilding my said house, or any part of the premises, and also for keeping my tomb, which is under Trinity church aforesaid, in good and decent repair.

Item. My will is, and I hereby order and direct, that the sermons herein before mentioned be eight annually, and preached by the rector of said King's Chapel, for the time being, and his assistant, together with the minister of Christ church, and the minister of Trinity church, in Boston, for the time being, in Lent, in said King's chapel, beginning on the first Ash Wednesday after the aforesaid three years are expired that my nieces hold said house, and ending on Good Friday. And I desire and direct that the first sermon be preached by the rector of King's chapel, his assistant reading prayers; the second sermon by said assistant, the minister of Christ church

reading prayers; the third sermon by said minister of Christ church, the minister of Trinity church reading prayers; the fourth sermon by said minister of Trinity church, the rector of King's chapel reading prayers; the fifth sermon by the rector of King's chapel, his assistant reading prayers; the sixth sermon by said assistant, the minister of Christ church reading prayers; the seventh sermon by said minister of Christ church, the minister of Trinity church reading prayers; the eighth sermon by the minister of Trinity church, the rector of King's chapel reading prayers; which last sermon will end on Good Friday. The first sermon of the second year I would have the assistant of King's chapel to preach on the same subject the rector did the preceding year, and the other ministers in such a manner as that they may each of them preach on the eight different subjects within four years; this I would have unalterable and perpetual; and I hereby direct that the said eight annual sermons be preached on the following subjects, viz. First sermon, on Ash Wednesday, the service to begin about three o'clock in the afternoon, upon the duty, usefulness, and propriety of fasting and abstinence, or upon repentance, or faith, or hope, or charity, or Christian morality. The second sermon, on the second Wednesday in Lent, at eleven o'clock before noon, the sermon to be against atheism, or infidelity, or in defence of the divinity or miracles of our blessed Saviour. The third sermon, on the third Wednesday in Lent, at eleven o'clock in the forenoon, the subject, the catholick church, or the excellency of the Christian religion. The fourth sermon, on the fourth Wednesday in Lent, at eleven o'clock in the forenoon, the sermon to be a vindication of the Church of England, as to government, doctrine or discipline, or a discourse against heresy or schism, enthusiasm or hypocrisy, or on the duty of obedience to kings and lawful authority from all persons

professing Christianity. The fifth sermon, on the fifth Wednesday in Lent, at eleven o'clock in the forenoon, against error and superstition, particularly those of the church of Rome. The sixth sermon, on the sixth Wednesday in Lent, at eleven o'clock in the forenoon, on detraction or restitution, or on contentment and resignation, or on preparation for death. The seventh sermon, on the seventh Wednesday in Lent, at eleven o'clock in the forenoon, on baptism, or confession, or absolution, or on the duty of publick worship. The eighth sermon, on Good Friday, at three o'clock in the afternoon, on the passion and death of Christ, or on the nature, necessity, and advantages of the holy communion. And towards the support and encouragement of the aforesaid ministers to undertake the duty of preaching as aforementioned, it is my will, and I hereby order and direct, the wardens, for the time being, of said King's chapel church, to pay to the preacher appointed for any particular day, if he performs said duty of preaching as aforesaid, as soon as sermon is ended, the sum of forty shillings sterling, and after the same rate, and in like manner, for each of the said eight sermons, amounting to sixteen pounds annually, as is before mentioned. But if any of the ministers herein before appointed to preach as aforesaid, shall refuse to take his or their turn, or be disabled through sickness, then the rector of said King's chapel shall discharge the duty of any such minister so refusing or prevented by sickness, or with the advice of the wardens for the time being of said chapel, appoint some other minister of the Church of England to perform it; and in all cases, whoever shall discharge the said duty of preaching, as aforesaid, shall be entitled to the reward; and the rector and wardens of said chapel, shall upon every Tuesday in Easter week give notice in writing to such minister who shall be appointed to preach the said Lent sermons in that year, up-

on what day, in what church, and upon what subject, each minister is to discourse. It is my desire that on every of the eight days upon which a sermon shall be preached as aforesaid, there shall be a contribution after sermon for the poor of each of the three churches herein before mentioned, collected at the church doors or otherwise. And I hereby order and direct the church wardens for the time being of King's chapel aforesaid, at every such contribution, to pay five shillings sterling, out of the rents or income of my said house, towards the said contribution, in all forty shillings sterling annually. And on every Good Friday, after sermon in the afternoon, the rector or minister, with the wardens of said King's chapel for the time being, shall divide the said forty shillings, and what else shall be collected for the poor aforesaid upon the several days before mentioned, one third part to themselves, for the use of the poor of said chapel, one third part to the minister and wardens, for the time being, of Christ church, for the use of the poor of the same church, and the remaining third to the minister and wardens, for the time being, of Trinity church, for the use of the poor of said church. And I direct that said wardens of each church then attend to receive the same. I further hereby appoint and direct that these several clauses of my will be entered upon the church books of King's chapel aforesaid, and of Christ church, and of Trinity church, and after my decease be read at every annual meeting of the minister, wardens, and proprietors of said King's chapel, on Easter Monday, before they proceed to the choice of wardens; and that the said minister and wardens, for the time being, shall then produce to the vestry and proprietors, who shall be then present, a fair account of the distribution of the said sixteen pounds, and the said forty shillings,

agreeable to my will as aforesaid, having no other view in all this, but the glory of Almighty God.

I recommend to the rector of said King's chapel and wardens for the time being, that they make the best improvement of my said house and appurtenances they can, when it shall come into their hands, by letting the same by written lease, always being careful that the lessee be bound by covenant to pay the rent half yearly, to pay all taxes of said house, and to keep and leave the said house and appurtenances in good repair. And if at any time there shall be a greater sum arising from the rents and profits of my said house and appurtenances, than shall be sufficient to discharge the said twenty pounds annually herein before given, and to keep said house and appurtenances in repair, and if need be to rebuild the same, and also to keep my tomb in repair as aforesaid, then and in that case I order such surplusage to be put out at interest by the minister and wardens for the time being of said King's chapel. I will and hereby direct that all the business which relates to my estate, herein given in trust to the use of said King's chapel, shall be done by a vote of the vestry of said church, and no vote shall be of any force, unless there be present the minister, if in health and in town, the wardens and at least one half of the gentlemen of the vestry, such meetings to be called by the wardens, for the time being, of said chapel, giving due notice thereof in writing or by printed summons. I hope and request that all proprietors of pews in said chapel will give their attendance on all Easter Mondays, to choose wardens and such vestry men as will give their attendance at all vestry meetings, when summoned thereto, and such as will not think it a hard task to give their best advice, and a small part of their time to serve said church and congregation. In case the minister, wardens, and vestry men, and proprietors of pews, for the time

being, of said King's chapel, will not accept of this my donation, which I intend for the benefit of said church, then I hereby give and bequeath all herein before given to and for the benefit of said King's chapel, to the minister and church wardens of Trinity church aforesaid, in trust in the same manner, and under the same provisos, limitations, and conditions, that it is herein before given to the minister and church wardens of said King's chapel. But if the minister and church wardens of said King's chapel will accept of this my donation, they shall under their hands certify to the minister and wardens of Trinity church aforesaid, for the time being, such their acceptance in manner following, viz. 'We do accept the donation of William Price, agreeable to his last will and testament, and will, as far as possible, strictly fulfil the said will in every part thereof.' And I hereby solemnly and earnestly request the minister and wardens of said King's chapel, at all times hereafter, strictly to comply with and fulfil this my last will and testament, in all parts thereof which relate to said King's chapel, and by no means either to neglect so doing, or presume to evade it. And I hereby appoint all the gentlemen of the vestry of said church, for the time being, my trustees forever, to inspect, and, if need be, to call the minister and wardens, for the time being, of said King's chapel, to account for all or any of the income of my said estate, and to see that the same is punctully employed for the uses and purposes herein before mentioned, and in no other manner."

On the door of the vestry in King's Chapel there is this inscription: "Wm. Price, a benefactor of this church, died May 19, 1772, aged eighty-seven years." April 21, 1809, the last tenant for life of the above described estate of Mr. Price, died. The trust conveyed by his will was accepted by the minister and wardens of King's Chapel in 1789 and in 1809. In 1812, Mr. Pelham, a rel-

ative of the tenants, who had lived with them, was sued out of the premises by the minister and wardens of King's Chapel. Mr. Pelham set up the defence that Mr. Freeman and Messrs. Oliver and May, the minister and wardens, who demanded the premises of him, were not the lawful successors of those to whom the estate was devised, and that when the action was commenced, the Chapel and Society were not an Episcopal Church. The court held that Pelham, being a stranger in possession without title, could not set up such a defence; that the proprietors of pews in churches constitute churches in Boston, and parishes have secured to them in the declaration of rights in the Constitution of the Commonwealth the election of their ministers; that Mr. Freeman was minister *de facto*, and none but an heir at law, or devisee of the testator, could avail themselves of any change in doctrine and worship of the church. *9 Mass. Reports, 501.*

In consequence of this decision, the minister and wardens of King's Chapel took possession of the estate in question in 1813. The first course of sermons, according to the will of Mr. Price, was commenced on Ash Wednesday, 1814.

In 1824, the Minister and Wardens of Trinity Church, as devisees, brought a suit against Stodder and Frobisher, Lessees and Tenants under the minister and wardens of King's Chapel, Dr. Freeman, Ebenezer Oliver and Joseph May, who came in aid of the defendants, and claimed to hold the estate as Rector and Wardens of King's Chapel.

Upon the evidence offered in Court, it was contended in behalf of the Minister and Wardens of Trinity Church, that the demanded premises had never vested in the Rector and Wardens of King's Chapel, by the performance of the conditions of the Will; that consequently the premises had become vested in the demandants; that

there was no evidence of any acceptance of the trust by Dr. Henry Caner and his wardens, who were the lawful Rector and Wardens of King's Chapel before and at the time of the Revolution; that the two acceptances of 1789 and 1809 were void and inoperative in law, because the testator meant to endow only an Episcopal Church, conforming to the Church of England, and that Trinity Church was, and the present Chapel was not, at the time of either of said acceptances, such a church, because the corporation known by the name of the rector and wardens of the King's Chapel, to which the devise was made, was dissolved, before either of said acceptances, and the present Chapel Society were neither the same church, nor its lawful successors, nor a corporation or body capable of taking and holding real estate in this Commonwealth, under the general statute, incorporating the Rector and Wardens of Episcopal Churches; because Dr. Freeman was not the legal successor of Dr. Caner, inasmuch as said Freeman was not, and said Caner was, an Episcopally ordained Clergyman, and said Caner was in fact living, and had not been deprived of his office as Rector of the King's Chapel by any Episcopal authority, at the time said Freeman is supposed to have been made Rector, and said Freeman was elected against the will of a majority of the lawful proprietors of pews of the King's Chapel, and in a manner contrary to the constitution, usages, and bye-laws of said Church; because the said Oliver and May, who are called wardens, are not for similar reasons the successors of Mr. Gardiner and Mr. Deblois, the lawful wardens under Dr. Caner before and at the time of the Revolution; and because said Dr. Freeman and others were not capable of accepting and discharging the trust conscientiously and in good faith, according to the true intent of the will. It was further contended, that said acceptance of 1809 was a waver of

any prior acceptance, and was itself void and inoperative not only for the reasons above given, but also because it was subsequent to the death of the last tenant for life; and it was also contended, that if said donation had been duly accepted by the Rector and Wardens of the King's Chapel, the demanded premises did nevertheless become vested in the demandants, by the subsequent dissolution of that corporation, or, if the same was not dissolved by the departure of Dr. Caner and his wardens, when the British evacuated Boston, by its secession from the Church of England, and the consequent incapacity of its church officers, to execute the trust in good faith, according to the donor's true intent.

The Tenants on the other hand insisted, that Dr. Freeman and others were duly elected to their respective offices, and were the lawful successors of Dr. Caner and his Wardens; that either of the acceptances of 1809 and 1789 were sufficient in law, and that they did not invalidate each other. They further contended that, even if both acceptances were void, yet lapse of time and uninterrupted possession, coupled with the loss of the ancient records, would raise a presumption in law, that Dr. Caner and others previous to the evacuation of Boston had accepted, and duly certified their acceptance, so as to bar the demandants. They also contended that the demandants by receiving the money under the will, and by the form of their receipts, were estopped from denying that said Freeman and others were the lawful trustees under the will. *6 Gospel Advocate*, 98-100 ; *6 C. W.* (1840) 65-69, 73.

At this stage, the suit was settled by a compromise. The Minister and Wardens of Trinity Church accepted the trust, and have since performed the conditions of the will. Respecting the present value of the estate of Mr. Price, the writer has no reliable information. In 1840, a

writer in the *Christian Witness*, above referred to, estimated it at \$ 20,000. In the course of more than thirty years, the value of real estate in Boston has very much increased.

THE REV. SAMUEL MILES was the son of John and Anne (Humphrey) Miles who came to New England from South Wales about 1662. He was a Baptist Minister. In 1663, he formed a Baptist church in Rehoboth. In 1667, he removed to Swanzey, and died February 3d, 1683. His son Samuel, in College at the time of his father's death, graduated at Harvard College in 1684. He received the degree of M. A. from Oxford. He was ordained in England and licensed by the Bishop of London to be the Rector of King's Chapel in Boston, then vacant by the resignation of the Rev. Robert Ratcliffe. He entered on his Rectorship June 29th, 1689. He died March 4th, 1728.

Mr. Miles married the widow of the Rev. Mr. Dansy, who had been appointed by the Bishop of London, the assistant minister of King's Chapel, but died on his passage to this country. The time of the marriage is not here known.

Respecting the results of the Rectorship of Mr. Miles, which extended through almost thirty-nine years, one cannot now write with definiteness. No statistics were ever published. His position required no reports to the Society. But having regard to the fact that Christ Church, in 1723, and Trinity Church in 1734, were formed from King's Chapel, we cannot fail to see that a large amount of work was done for the Church. The Rev. Samuel Johnson, in a letter to the Bishop of London, dated April 2d, 1728, says, "The Church at Boston has lost a very worthy pastor in Mr. Myles." Dr. Greenwood says, he was "a worthy and pious man and an acceptable preach-

er," and, also, that he was "prudent and energetic." *Farmer's Geneo. Reg.*; *1 Church Documents*, (Conn.) 127; *Sprague's Anns. Am. Ep. Pulp.* 70.

THE REV. ROGER PRICE was the son of William and Isabella (Collinwood) Price. Mr. Price was the Rector of Whitefield, Northamptonshire, England. Probably his son Roger was educated at Oxford. In 1722, he was presented to the Parish of St. Ann, Jamaica. It is not known that he accepted of it and went there. In 1725, he was presented to the Rectory of Lee in the county of Essex, which he held during his life. He, also, possessed the Rectory of Durrington, and that of Wiltshire, and an entailed estate at Beckley. March 4th, 1729, Mr. Price was presented and licensed, by the Bishop of London, to King's Chapel, Boston. The 25th of the following June, he was inducted, in due form, into the Rectorship of that Church. April 15th, 1730, he received from the Bishop of London the Commission of Commissary of New England. He retained this office during twenty years. Subsequent to 1744, Mr. Price resided some part of the time at Hopkinton. He purchased there an extensive tract of land. At his own charge, he built in the town a Church, and, July 9th, 1748, endowed it with a glebe of one hundred and eighty acres. In 1747-48, after his retirement from King's Chapel, Mr. Price was appointed, by the S. P. G., Missionary at Hopkinton and to the neighboring Indians. In June 1747, he went to England. Having remained there a year or more, he returned to this country. In the summer of 1753, Mr. Price, with his family, left America. Soon after his arrival in England, he became the Incumbent of the Parish of Leigh, in the Deanery of Broughing, and Arch-deaconry of St. Albans. He died at Leigh, December 8th, 1762.

In 1735, Mr. Price married Elizabeth, daughter of Mr.

John Bull of Boston. By her he had six children. Five of them survived him, viz.: Elizabeth, William, Henry Yelverton, Thomas and Andrew.

ELIZABETH died in Boston, July 3d, 1826, in her ninety-second year. She was buried at Hopkinton, having been a liberal benefactor of the Church built by her father. WILLIAM was a Major in the British Army. In 1783, he returned to this country with his sister Elizabeth. The next year he gave up his commission and retired on half pay. He resided in Hopkinton. He died there, much lamented, December 7th, 1802, leaving two daughters. HENRY YELVERTON died August 14th, 1780, aged thirty-nine years. THOMAS was drowned in Serpentine River, while skating, at the age of twenty-one. He was a young man of great promise. ANDREW, born in England and educated at Oxford, became the Rector of Bromley, and of Britwell, Salome, near Titsworth, Oxfordshire. He resided at the latter place. He died June 7th, 1851, in his ninety-seventh year. The Rectory in which he died had been in the family of his wife more than four hundred years. He left no children.

The large estate of Mr. Price, in Hopkinton, after he left this country in 1753, was so badly managed by his agents, that a considerable part of it was lost. In his old age he was embarrassed in his circumstances.

Mrs. Price, a lady of great worth and attractions, after the death of her husband resided mostly among her friends. She died at Beckley, August 5th, 1780, in the sixty-third year of her age.

Mr. Price never published much. In 1733, he published a Sermon on the death of John Jekyll, Esq., Collector of Customs. In 1738, he published a Sermon on the death of the Queen. *Sprague's Anns. Am. Ep. Pulp.* 69-75; *Hawkins* 216; *4 Anniv. Sermon.* (1747-48) 39, 40.

THE REV. HENRY CANER, D. D., son of Henry and Abigail Caner, was born in 1700, probably in England. He graduated at Yale College in 1724. Soon after his graduation, he commenced reading theology under the direction of the Rev. Samuel Johnson of Stratford. At the same time, he acted as catechist and schoolmaster at Fairfield. In the spring of 1727, he went to England for Holy Orders. Having been ordained, he was appointed, by the S. P. G., a Missionary to Fairfield. Immediately after his settlement at Fairfield in the autumn of 1727, he begun to officiate in Norwalk, and other places. During twenty years, he made here full proof of his ministry, and had the satisfaction of seeing that he had not labored in vain. When he commenced his work at Fairfield, in 1727, there were twelve communicants. When he left in 1747, there were sixty-eight. In Norwalk in 1727, there were no communicants; in 1747, there were a hundred and fifteen, and twenty in Stamford. February 12th, 1746-7, he resigned his mission at Fairfield, and, April 11th, 1747, became the Rector of King's Chapel in Boston. In 1735, he received the degree of master of Arts from the University of Oxford, and in 1766, that of Doctor of Divinity from the same institution. March 10th, 1776, Dr. Caner embarked with his daughter and servant for Halifax. From this place, in April following, he sailed for England. Here he was kindly received by the S. P. G., and, agreeably to his own wishes, in 1776-77, he was appointed to the vacant mission at Bristol, R. I. In 1785, he returned to England. Having regard to his long and faithful service, the Society continued his salary of £60 to the close of his life. He died at Long Ashton, Somersetshire, in 1792, at the age of ninety-two years.

This outline can give only an imperfect idea of the life and character of Dr. Caner. His position in Boston, for thirty years, was high and of great influence. In it

he did well. The Episcopal Church in New England owes much to him and should gratefully cherish his memory.

Dr. Caner published the following Sermons: Nature and Method of Christian Preaching examined and stated; The Piety of Founding Churches for the Worship of God; A Discourse at the laying of the First Stone for Rebuilding King's Chapel in Boston, 1749; God the only Unfailing Object of Trust: A Discourse on the Death of the Prince of Wales, 1751; A Sermon on the Death of Charles Apthorp, 1758; A Sermon on the Death of George II., 1761; A Thanksgiving Sermon on the General Peace, 1763; A Sermon at the Funeral of the Rev. Timothy Cutler, D. D., 1765.

Little is known of the domestic life of Dr. Caner. He was twice married. The second marriage was after he left Boston. A daughter of his married Mr. Gore of Boston. Whether this was the same who went into exile with him is not known. *Sprague's Anns. Am. Ep. Pulp.* 61-63; 1 *Ch. Docs. (Conn.)* 114-117, 230, 231; 3 *Anderson*, 418, 419, 455; *Hawkins*, 246-248; *Front. Missionary*, 322; *Updike's Hist. Narr. Ch.* 477, 506.

JAMES FREEMAN, D. D., son of Constant and Lois (Cobb) Freeman, was born in Charlestown, Mass., April 22, 1759. He graduated at Harvard College, in 1777. In 1782, he became the Reader of King's Chapel, Boston. He altered the Liturgy of the Church, so as to conform to the Unitarian or Socinian doctrines. As neither Bishop Seabury nor Provoost would ordain him, he was ordained Nov. 18th, 1787, by the vote of the congregation and Senior Warden of King's Chapel. He died November 14th, 1835. Dr. Freeman was a man of much learning and ability. He was one of the founders of the Massachusetts Historical Society. A memoir of him, by Dr. Greenwood, is in the *Mass. Hist. So. Coll. vol. 5. (3d series.)*

QUEEN ANNE'S CHAPEL, NEWBURY.

ST. PAUL'S CHURCH, NEWBURYPORT.

About the year 1685, a serious difference arose among the Congregationalists in the West Precinct of Newbury respecting the location of a Meeting-house. Those who felt themselves aggrieved petitioned the town for "some help in the ministry amongst" them. As the answer to this petition was not satisfactory, in 1689, sixteen persons erected a Meeting-house on "the plains". In 1695, the town voted, that Pipe-stave hill shall be the place for the Meeting-house. Those living nearer to the house on "the plains" than to Pipe-stave hill acted steadily in opposition to the vote of the town, the civil authority and a majority of the precinct. Those in favor of Pipe-stave hill as the place for the Meeting-house, appear to have wavered in their determination. About the time of the settlement of the Rev. Samuel Belcher, in 1696, the parish voted to build a ministry house and to enlarge the Meeting-house on "the plains". In January, 1706, the contest was renewed. The precinct voted that "they either would remove the Meeting-house and build an addition to it, or else build a new Meeting-house". February 28th, it was voted "that ye inhabitants of ye west end of the town of Newbury will build a new Meeting-house upon Pipe-stave hill, fifty-four feet long and thirty-four broad, within the space of five years at ye furthest

and to meet in the old Meeting-house five years, not to force any person to pay any money or pay till three years be expired, and then to pay one quarter part yearly until ye whole be paid." Twenty persons dissented from this vote. The Meeting-house on Pipe-stave hill was accordingly built. In February, 1709, the party in favor of the house on "the plains" petitioned the General Court for relief. In it they said that, "having built a Meeting-house and settled a minister, which hath not been effected above twelve years or thereabouts, there are certain of our inhabitants *since planted* in the upper parts of our precinct, who under the supposing notion of a major vote of our inhabitants have adventured against our declared dissents to make a considerable and chargeable process towards the building of another Meeting-house, wherein they have proceeded so far as to adventure upon ourselves to levy a tax upon that account and to employ a collector to take away our goods, and so forth".

"If the abovesaid process and design on hand proceed to take effect according to the desire of ye managers thereof, namely to fix ye Meeting-house and ministry solely there, where they have now erected their new Meeting-house, it will not only as we apprehend very unreasonably necessitate us to lose ye great charge we have been at, but which is worse, frustrate our good ends therein, which were our own and our children's enjoyment of ye means of grace, and render it in divers respects more difficult and inconvenient than before our separation, and so forth. We therefore pray your excellency and honors to vouchsafe to us a favourable regard to our humble address that our very hard and costly privileges may be continued to us in such sort as may not be suppressed by our opponents, and so forth. And we humbly pray that if no better method may be found out for our relief that we may be set off, so far as may agree

with righteousness and religion, to maintain our minister and ministry amongst ourselves, the charge whereof we choose abundantly to undergo rather than have our good ends, desires and endeavours abovesaid, frustrated and made voyde." Fifty-five persons signed this petition.

This petition was not granted. On the twenty-second of June, 1710, it was "resolved in Council that Pipestave hill is the most convenient place and so forth, and that a committee of the principal inhabitants in the said precinct, do forthwith attend the Reverend Mr. Belcher and acquaint him with the desire of this court, that when a meeting house shall be erected there and a convenient dwelling house thereto for his reception, with suitable accommodations of land and so forth, he be content to remove thither." The Council also resolved that "a tax be laid on all the inhabitants."

Unmoved by this decision of the Council, twenty-seven of the petitioners entered into the following agreement: "We whos names Are hearto Subscribed doo Agree And oblidge ourseelves to each other to mayntain the publick ministry At the old meeting house in ye west precinct in Newbury Although we are forsed to pay Elsewhere what shall be lavid upon us."

July 13th, 1710, the inhabitants of the west parish held a meeting, and "voted to observe the direction and resolve of the General Court June twenty-second in every particular." On the 17th of July, they had another meeting, in which they "voted to levy a tax of four hundred pounds to defray part of the charges of building a Meeting-house, ministry house and so forth, to pay back all they had taken by distraint and to confirm all that the building committee, chosen in 1706, had done and gave them full power to finish and so forth." April 19th, 1711, the precinct had another meeting, and, as the

time of five years, during which they had determined, in February 1706, to meet in the old Meeting-house, had expired, the majority proceeded to carry the remainder of the vote into execution. They chose a committee of three, to dispose of the ministry house and land near the old Meeting-house, and obtain a house and land near the new Meeting-house, at Pipe-stave hill. They also voted "to take the seates and boards and glass out of ye old Meeting-house to be improved in the new Meeting-house, and also to remove the old Meeting-house and sett it up att Pipe-stave hill to be *improved for a barn* for the ministry in convenient time."

Before the "convenient time" came for the committee to remove the old Meeting-house, a party of men from the upper part of the precinct came down, in the night, and tore it down and carried off the materials. Whether they improved it as a barn for the ministry or roasted roast with it is not a material question.

Exasperated by this course of action, the minority began immediately to make preparation to build a new house. The Pipe-stave hill party was equally decided. In July, a Committee of six persons petitioned the General Court to interfere and stop the work of building. July 19th, 1711, the Court advised and directed for the preservation of the peace of the town of Newbury that the persons concerned in building on "the plains" should "desist there proceeding to the raysing their Meeting-house until there be a hearing of the matter before the court." To this advice and direction the people of the plains paid no attention. August 24th, next following, the hill party, by their committee, sent another petition to the Court, in which they stated that the people of the plains "had raised and in part covered a Meeting-house and set it near the dividing line." Thereupon the Court immediately ordered that "Samuel

Bartlet, John Ordway, deacon Joshua Brown, Joshua Bailey, Skipper Lunt and Pennel Titcomb be anew served by the Sheriff with a process and order of this Court of the nineteenth of July, strictly forbidding them and their associates proceeding in the work of their intended Meeting-house and so forth, and that said persons be summoned to attend this Court on the second Wednesday of their fall session."

October 23d, 1711, the people of the plains again petition the General Court, "to grant them leave to goe on with their Meeting-house that they have begun, that the farthermost of forty families and about thirty more of our neighbors are not above one and a half miles from the Meeting-house we are about to erect and prepare and that we deem it our duty to maintain the reverend Mr. Belcher, for whom we have a peculiar respect, until we may be orderly dismiss." They also request the Court "to set them off as a precinct, making Artichoke river the dividing line, and that there are now ninty-six families above Artichoke river."

November 2d, 1711, the General Court made the following decision: "Upon hearing the case of Newbury referring to the house late pretended to be raised for the publick worship of God on or near deacon Joshua Brown's land, contrary to the direction of this Court, of which there is no present necessity. It is ordered that the building of the said house be not on any pretence whatever further proceeded in but that the division of the town into two precincts between the old Meeting-house and that upon Pipe-stave hill be the present division of the auditory and is hereby confirmed and established and all persons concerned are to yield obedience accordingly, and that the disorders, that have been in the proceedings about the said house in Brown's land, be referred to the next sessions of peace in Essex."

The issue was now fairly made. If these people of "the plains" continued in the loving family of Congregationalism, they must obey the mandate of the General Court. At this stage of affairs, Mr. John Bridges, Surveyor of the King's woods, advised them to conform to the Church of England and assured them of protection. His advice was at once accepted and followed. February 27th, 1711—12. Abraham Merrill, Joshua Brown, Samuel Bartlet, John Bartlet, Samuel Sâyer, Joseph Bailey, and sixteen others presented the following petition to Governor Dudley :

"To his excellency Joseph Dudley, the humble petition of several freeholders and the inhabitants of the town of Newbury :

Whereas your excellency's petitioners have declared themselves members of the Church of England, and have raised a building for the worship of almighty God according to the manner of service prescribed in the said Church humbly desire your excellency's protection and encouragement in our just and laudable undertakings. We are convinced that the Church of England is a pure orthodox Church, and so are resolved to continue no longer in that separation, which has so unhappily prevailed among the mistaken and prejudiced inhabitants of this country. This resolution has occasioned ye ill will of our dissenting brethren, who levy upon us more than ordinary rates towards the maintainance of their minister, and other purposes of that nature, which act of theirs is a very great hardship and grievance to us, since we have addressed a letter to our right reverend diocesan ye bishop of London to send us a minister, which we shall most gladly receive, but think ourselves under no obligation to any other; it being a thing unknown in her majesty's dominions yt ye members of the Church of England are obliged to contribute to the support of the dissenting teachers. We therefore pray your excellency's favour, that we may not be molested for the future upon this account and beg leave to subscribe ourselves

Your excellency's most duitiful and obedient servants."

To this petition the Governor made the following answer:

"Boston, February 28th, 1711—12

I received yesterday an address and petition, signed by twenty-two freeholders and inhabitants of the town of Newbury, setting forth that they are declared members of the Episcopal Church of England,

as by law established, and that they have rayzed a building for the service of God according to the manner of service prescribed in the said Church, desiring protection and encouragement therein accordingly, and that they have addressed the right reverend the Bishop of London to have a minister sent to them, and that thereupon they may not be obliged to contribute to the subsistence of the other ministers of any other profession as at large is set forth in this petition.

I am also informed by the reverend Mr. Harris, one of the ministers of the Church of England in this place, that at their desire he has visited and preached to that new congregation, and had a very considerable auditory, and that he shall continue so to do, until their said address to the lord bishop of London shall be considered and orders given therein. I am thereupon of opinion that the said petitioners and others that joyne with them ought to be peaceably allowed in their lawful proceedings therein for their good establishment; and ought not to be taxed or imposed upon for the support and maintenance of any other public worship in the said town. Of which I desire all persons concerned to take notice accordingly.

Given under my hand,

J. DUDLEY."

Some time before the date of the papers above given, the people of Newbury had made an application to the Bishop of London for a minister, and did convey, or propose to convey, their church edifice and probably some other property, either to him or the Society for the Propagation of the Gospel. The precise date of this application is not here known. It was made between November 4th, 1711 and February 28th, 1712. It was favorably received by the Bishop and answered as follows, the superscription being lost:

"Sir,

I am very glad of the assurance from you, how well your people are disposed to hold communion with us; and you need not doubt of all due encouragement so far as the difficulty of the times will allow, and therefore I should be glad to hear what it is particularly, that may suffice for this encouragement; and in the mean time I shall endeavour to gett the best advice I can in reference to the deed. I pray God prosper your pious endeavours and pray believe me

Sr your most assured friend

and humble servant,

HENRY LONDINI.

Fulham, April 19th, 1712 "

Acting on the authority given him by the Society for the Propagation of the Gospel, General Nicholson sent the Rev. John Lambton, a "Chaplain to her Majesty's Ship Phoenix," to Newbury in November 1712. This act was recognized and approved by the Society. In the Abstract of 1713-14, the following statements are made: "To the Reverend Mr. *John Lambton*, appointed to *Newbury* by the abovementioned General (who was commissioned thereto) for his great Pains bestow'd there from *November* last, and whilst his Health shall permit, a reasonable Gratuity. But as this Place will require a due Consideration of it beyond most others, and will expect a Person of suitable Accommodation to its Exigencies, at present troublesome enough, through the Rigors of those of the Independent Perswasion, in Exactions, and otherwise, (however mollified by Colonel *Dudley*, the Governour's Opinion, and by General Nicholson's Protection.) The Society's Care is to dispatch, as soon as conveniently may be, one to succeed him, of good Example, Temper, Learning, Piety, and Courage, with a sufficient Appointment for one of such Qualifications, and to remove with Speed those Discouragements the *new Converts* of that Place lie under. For this Parish, or *Naraganset*, was designed the Reverend Mr. *Dudley Bradstreet*, a Native of the Country, and Proselyte of their Way by Education, Grandson to Governour *Bradstreet*, who being timely convinc'd of his Duty to receive *Episcopal* Ordination, was desirous, when *confirmed* of strengthening his Brethren in Orthodoxy of Faith, and Regularity of Manners, and great Expectations were raised; but God suffer'd them to be defeated by his Decease, opportunity enough for himself, who was (seiz'd at *London* by a Distemper then almost *epidemical*,) full of Intentions to do good; but untimely to his Family and Dependents, who yet were not burthen'd with the Expenses of his Sick-

ness, or Funeral Charges; and had besides a Surplusage of the Society's Benevolence transmitted to them, as a Testimony of *their* Regards to him, whose *Gain was their Loss.*" 2 Anniv. Serm. (1713-14) 47-49.

A letter of the Rev. Mr. Lambton to the Secretary of the Society is of value:

"Newbury, New England, Feb. 12, 1713.

Sir,

I do myself the honour to acquaint the Venb'le Society for Propagating the Gospel in Foreign Parts that from the fourteenth day of November last I have served the Church of Newbury, being appointed to take care of that place by the Hon'ble Francis Nicholson, Esq'r, by virtue of a power granted to his Excellency by the Society to settle a Missionary either at Newbury or Brantry; as to the latter of these places there is not the least prospect of reviving the Church, but in the former a very considerable congregation is formed already and by the blessing of God will daily increase. I think it therefore my duty to send you the following acc't that the Hon'ble Society may be fully informed with the circumstances and condition of the people who have so earnestly begged the favour and encouragement of their superiours in England.

Upon my arrival at Newbury I found a handsome building raised & finished at the sole cost and expence of the Inhabitants in that place for the service of Almighty God according to ye way of worship, prescribed in our excellent Church. There is a considerable auditory every Sabbath Day to the number of 200 and upwards and would daily increase only they are imposed upon by ye neighbourhood to pay to the Independent Ministers by us. Our adversaries here insinuate that they are a frivolous and inconsiderate ill people w'ch is quite otherwise as Rev'd Mr. Harris who has lived among them and myself now present w'th them can testifie. They are a sober good people & were settled in their principles by reading Dr. King's books & others w'ch have been dispers'd among them by ye Ministers of ye Church of England here. The case as to the support of the Minister is a little intricate at present but hope to lay it more fully before the Hon'ble Society the next opportunity. The Honb'le Francis Nicholson, Esq'r, has through his great care retained most of the Council in this Country that he may by his regular proceedings understand what laws are in force here for or against the Church that if he cannot by them support this excellent work began he may appeal to our good Laws at home. All the troubles we lay under are imposed upon us by our adversaries to discourage many

well disposed people from joining wth us being afraid by ye increase of ye Church their interest here will be diminished we lying in ye very heart of the Country where there is the greatest prospect imaginable of a flourishing Church.

This is what at present I thought fit to lay before the Hon^{ble} Society hoping to receive due encouragement that such a good work as is begun among us so numerous and well dispos^d people may not come to nothing.

Your humble Serv^t,
JOHN LAMBTON."

Mass. Hist. C. Papers, 89, 90.

The matter in law referred to above was the appeal of Joshua Brown and Joseph Bayley from the decision of a justice court, in regard to the payment of a tax levied by the Congregationalist Society in West Newbury, to the Court of Common Pleas at Ipswich. The judgment of Mr. Jewett was reversed and the Plaintiff taxed the costs. Mass. Hist. C. Papers, 109, 110.

Of the Rev. Mr. Lambton, Humphreys observes "he staid not long having contracted a bad State of Health." From the fact that the Society gave him forty pounds for his services in Newbury, we may suppose that he was there the greater part of a year. 2 Anniv. Sermon. (1714-15) 26 ; Humphreys, 327.

March 30th, 1714, the first election of Wardens and Vestry of Queen Anne's Chapel, respecting which we have any information, was made. Abraham Merrill and Joshua Brown were chosen Wardens. Some organization may have existed before this date. Some persons had been baptized by the Rev. Mr. Harris and by the Rev. Mr. Lambton.

April 2d, 1714, the west parish "voted to free all that are, or shall be, for the episcopal way of worship and also quakers."

About the beginning of 1715, the Rev. Henry Lucas, who had been appointed to Braintree in 1713-14, was transferred by the Society to Newbury. The Society

gave him sixty pounds per annum. It also gave a library for the use of the parish, and probably the usual allowance of Bibles and Prayer Books. 2 Anniv. Serm. (1713-14) 47; (1714-15) 18, 19.

May 20th, 1715, soon after the transfer of Mr. Lucas to Newbury, Mr. John Bridges wrote "to the Church Wardens and Vestry at Newbury" from London, "I have no reason to doubt he will fully answer your expectations and advance the church amongst you to the praise and glory of Almighty God and to the edification of many souls."

During the vacancy in the Queen's Chapel, the Dissenters took possession and carried off its ornaments, vestments and books. July 6th, 1716, Mr. Lucas wrote to the Secretary of the Society that, on his coming into the parish, those who had occupied the Chapel withdrew and the articles which had been taken away were returned. In the early part of his ministry in Newbury the audience of Mr. Lucas was about 100, and he had 20 communicants. He found his parish quite negligent in regard to promises that had been made to the Society. No 40 pounds were paid to him, and no proper house was provided. His stipend of £60 was his chief support. In a subsequent communication, Mr. Lucas notices the withdrawal of some persons who had no liking for the Church and the confirmation of others in their attachment to it. "Being desired to go over to Jamaica, a place so called in the town of Saulsbury 4 miles off to Baptize 2 Children of one who comes to Church, the weather being exceedingly cold that they could not be brought, I went and baptized them; this was the cause of a great appearance of People that deny water & Infant baptism. There were a great many Quakers Annabaptists and Presbyterians or Independents which came out of Curiosity to see the performance. Upon

this, having read the Common Prayer and Baptized the Children I preached a Sermon upon John the 3rd & the 5th which had such an Influence (by the Blessing of God) upon some of them that they are resolved to have their Children baptized & I gave them directions how to prepare them for it. I intend as soon as the season will permit (if Please God) to continue my Lectures to them and catechise the Children. Some small Tracts would be very gratefully accepted."

The last communication of Mr. Lucas to the Secretary of the Society, dated June 10th, 1720, was full of sadness and disappointment. One can hardly tell how much in it may be truth and how much may be the production of a diseased mind. Manifestly by not fulfilling its engagements in regard to his salary and accommodations, the parish had added somewhat considerable to his unhealthy mental condition. In his Church there existed parsimony and indifference. In the community, he was opposed and annoyed in every possible way. At the time of this writing, the number of his communicants was twenty-five. *Mass. Hist. C. Papers*, 115, 117, 119, 127, 128, 132, 133.

"The Congregation of Mr. Lucas was but small at first, the People having lived long in a Disuse of the Sacraments, they still continued negligent of them. Mr. *Lucas* not only by publick Discourses advised them, but also visited them, and used his best Endeavours in private, to convince them of the Usefulness and Benefit of both those Ordinances." *Humphreys*, 327.

The earliest baptism recorded by Mr. Lucas was in October 1715, and the last one was that of his own son James, March 22d, 1719.

From the following extract one may infer that the Church in Newbury, under the care of Mr. Lucas, made some considerable progress. October, 27th, 1715. A com-

mittee of the west end precinct Church was appointed, "to discourse with certain members of the church, who had withdrawn from their communion, and see if something could not be said or done to draw them to our communion again, and if we cannot draw them by fair means, then to determine what means to take with them." West Parish Records in Coffin 187.

The course of the Rev. Henry Lucas was closed by his own act, in a fit of extreme depression of mind, or insanity, August 23d, 1720. In his diary, Judge Sewall made this record: "'Tis said Mr. Lucas, the Church of England minister, cut his own throat at Newbury. However, the minister of Marblehead set a good face on it, had the corpse carried into the church and preached a funeral sermon." His body was buried under Queen Anne's Chapel. The minister of Marblehead at that time was the Rev. David Mossom. He said in his report to the Society in 1719-20, "that since the death of the Reverend Mr. Lucas, he has, at the earnest Request of the People, preach'd and administer'd the Sacrament at Newbury; that there were present above One Hundred People, Twenty of which were Communicants." 2 Anniv. Sermon. (1719-20) 54.

In 1720-21, the Rev. Matthias Plant was appointed by the Society to the mission in Newbury. His salary was sixty pounds per annum. The following extract from his journal is of interest: "Anno Domini, 1722, 13th Feb. I took passage for New England, in the ship Drake: left London and came to Gravesend the 16th; sailed out of the Downs the 19th: March 1st, about 11 o'clock, saw Captain Bourne's ship on fire, 200 leagues from land; sixteen souls came aboard to us out of their ship the same day: landed at Boston, N. E., April 15th, about 12 o'clock; preached two sermons upon Thursday, an appointed fast, April 19th; preached Sunday 22d, in the morning only;

set out for Marblehead 23d; came thence to Newbury April 24th, and preached in my parish April 29th, 1722." 2 Anniv. Serm. (1720-21) 41.

Being accredited and licensed by the Bishop of London, Mr. Plant "was received with much Favour and Civility by the People of the Church of *England*. He began to discharge his Ministerial Office with Success, many people shewed a great Earnestness for the Public Worship, and more continually were added to them. They contributed their usual Rates very frankly to Mr. *Plant*, and he was so sensible of their Favour in many Respects, he makes this grateful Acknowledgement of it to the Society: 'I find both my People, and others, the Inhabitants, very civil, and indeed kind to me, several not belonging to my Church contributing something to me; and tho' my Place is reckoned the smallest, I must confess, that the Love I have for the People, and the truly good Will, and extraordinary Civility and Kindness I receive from them, makes me esteem my Place as inferiour to none'! Mr. *Plant* continues now in his Mission, his Congregation now amounts to near 200. Some of his hearers come from Towns 4, 5 or 6 Miles distant; and their Number is daily increasing." Humphreys, 327, 328.

The following pleasant and profitable incident occurred soon after the settlement of Mr. Plant in Queen Anne's Chapel. "His Excellency, *Samuel Shute, Esq.*, his Majesty's Governor of the Province of the *Massachusetts Bay* in *New England*, hath signified to the Society, in his Letter of the 28th of *May* last, that he has visited the Church at *Newbury*, of which the Reverend Mr. *Plant* is Minister, who seems to be a sober and ingenious Man; that he staid there all the Sabbath Day, as did Lieutenant Governour *Wentworth*, and some other Gentlemen, which he hopes, will give him a good Countenance, and assures the Society, that he shall want no due Encouragement

from him, and the like Encouragement he has promis'd to the several Missionaries in his Government." 2 Anniv. Sermon. (1721-22) 43, 44

About three months after this visit, Mr. Plant wrote to the Society, "That his Congregation at present consists of upwards of 200 People; and that in the four Months that he has resided there, he has baptized two Children, and admitted three new Communicants. 2 Anniv. Sermon. (1721-22) 51, 52.

Not long after the settlement of Mr. Plant in Newbury, some difficulty arose about taxes for the support of religion between Queen Anne's Chapel and the neighboring Congregationalist parishes. They were not willing to give up the right of taxing Churchmen. Probably, the west parish in Newbury had no part in these proceedings, as it had voted in 1714 to "free all that are, or shall be, for the episcopal way of worship." The matter having been duly presented to the consideration of the Governor, he issued the following mandate:

"Boston, 27th, July 1722. Whereas upon information from the Rev. Matthias Plant, minister of the church of England, Newbury, that several persons of that and the adjoining towns have professed themselves members of the said church, and accordingly have entered their names in their register-book; and the Rt. Rev. the Bp. of London hath settled a minister amongst them, and that there is a very considerable congregation; I do therefore, order that the persons who have already declared, or shall hereafter declare, for the said established church, be peaceably allowed in their proceedings, and must not be taxed or imposed upon for the support and maintenance of any other public worship in the said town or towns, wherein they shall inhabit: Of which all persons concerned are to take notice accordingly

SAMUELL SHUTE.

Given under my hand,

To his majesty's justices of the peace for
the county of Essex, or any one of them."

In 1725-26, the Society received "also a Letter from the Reverend Mr. *Plant* at *Newbury* in *New England*, giving

an Account of the great Increase of his Congregation, insomuch that his Church will not contain them, and they are therefore building Galleries for their more commodious Reception; and that the Number of his Communicants is forty-one; but that he expects daily an Increase." Queen Anne's Chapel was "a Timber building 50 Feet long and 30 broad." 2 Anniv. Serm. (1725-26) 41, 42; Humphreys, 327.

1727-28. The Society learned "from the Reverend Mr. *Plant*, Missionary at *Newbury* in *New England*, that he hath this Year baptized two *Negro* Men, and one *Negro* Boy about 6 years old; also a Quaker is lately come over to his Church; and that the Number of his Hearers and Communicants have increased every Year since his coming among them." 3 Anniv. Serm. (1727-28) 39.

1728-29. The Society received "from the Reverend Mr. *Plant*, Minister of *Newbury* in *New England*, That his Congregation still increases; that on the first Sunday of *November* 1729, he had three new Communicants who were formerly Dissenters; and that he baptized two of their Children." 3 Anniv. Serm. (1728-29) 47.

1731-32. "The Reverend Mr. *Plant*, Minister at *Newbury*, in a Letter dated 24th of *September* 1732, acquaints, That the Number of his Congregation is very much increased; that the Body of the Church, and the Galleries round it will scarce contain them; and that the main Thing which contributes to the increase of his Congregation is the perfect Love and Unity which is among them; while their dissenting Neighbours are in great Confusion and Disorder. He remarks also, that on the first Sunday in that Month, they had a Shock of an Earthquake, which shook their Houses very much, tho' attended with little or no Noise; it extended over a great part of *New England*," 3 Anniv. Serm. (1731-32) 59, 60.

"The Reverend Mr. *Plant*, Missionary at *Newbury*, in

his Letter dated the 24th of *September* 1732 acquaints, That the Number of his Hearers is very much increased, the Body of the Church and the Galleries, being little more than able to contain them; and that he hath baptized since his last, four Children, one at York, and three at Piscataqua, Places about twenty-six Miles distant from him." 3 Anniv. Sermon. (1732-33) 49.

As early as 1725, the question of a new church edifice in Newbury at some place more convenient for the people than that at "the plains," was agitated. Nothing, however, was done. The matter rested until 1738. The population and business at "the water side" had so much increased that it seemed proper to build a church there. Joseph Atkins, Esq., offered to give fifty pounds for that purpose. Mr. Plant proposed to give the same amount. During that year St. Paul's Church was raised on the site of the present edifice; but it was not so far finished as to be opened for Divine Service until 1740. Mr. Plant, considering it within the limits of his parish, officiated in it on alternate Sundays. Having now a church edifice, the people at "the water side" seem to have organized a distinct parish, and presumed to act as such. In 1742, the following instrument in writing was addressed to the Rev. Mr. Plant:

"Newbury, Feb. 3d. 1742.

We, the subscribers, members of the new Church in Newbury aforesaid, called by the name of St. Paul's Church, desiring the worship of God according to the rubric of the Church of England, do desire, and do make choice of the Rev. Mr. *Matthias Plant*, as the minister to officiate and to carry on the said worship, in said church of St. Paul's, in Newbury aforesaid.

In witness whereof we have hereunto set our hands, and so forth.

MICHAEL DALTON, }
EDMUND COTTLE, } Wardens.

Joseph Atkins and nine others."

Mr. Plant agreed to accept this invitation, with the

consent of the congregation of Queen Anne's Chapel, so far as to officiate in St. Paul's Church one half of the time. In December of the same year, regret having been felt and expressed, that the above invitation had been given to him, a vote of the vestry or proprietors was passed, reconsidering the action of February third, and requesting Mr. Plant to return the instrument. This was done by him April 23d, 1743. In the meantime, some party, now unknown, had written to the Society in England respecting Mr. Plant. The only complaint, made public, was that "his habit was not canonical." June 25th, 1742, he wrote to the Rev. Dr. Bearcroft, the Secretary of the Society, respecting the complaint about his habit as follows :

"You inform me of a complaint made against me that I even officiate in Church with a coloured handkerchief around my neck instead of a band. Moreover you say it was with some difficulty that you prevented the complaint from being laid before the Society."———"It is a little surprizing that the author of it should stoop so low, or at least be so malicious as to notice my habit without first giving me notice that it was offensive to him."———"I never once in my whole time of preaching here, went to Church to officiate without a band, nor do I remember the time when I ever wore a speckled handkerchief, nor any other about my neck in time of Divine Service; nay I never buried an infant in the most tempestuous weather without a band, though I have rode several miles to perform it."

In another letter to the same gentleman, evidently written not long after the preceding, Mr. Plant wrote with great copiousness respecting the honor and regard which had, at various times, been shown him by governors, and some incidents of social life. All of it which has any particular relation to the subject of this memoir is contained in the last paragraph. This shows plainly the position he had taken and the way in which the difficulty between himself and St. Paul's Church could be settled.

"I do most humbly and earnestly entreat the Right Rev. members to recommend it to those gentlemen to look on me as their minister and treat me as such, that they would come to pay me a visit—that every thing on their part should be buried in oblivion and I should do the same on my part, to be confirmed by the usual compliment of mutually and cordially shaking of hands. If the Right honourable members would be pleased to grant my request in some such form of direction to them, the matter would I think be justly stated on both sides, and there would be no foundation for the gentlemen to say in a domineering way, 'We have got the better of Plant at the Society, the Society have ordered Plant to allow our minister £20 and if we can but get the money (as is a common expression with them) we do not care what becomes of Plant!' Such expressions must be grating to a generous mind. I entreat that what I have written may find favor and not blame with the Society. If they would condescend to answer the request of their missionary in some such sort, it would be satisfactory, but if it cannot be obtained, be pleased to send me their directions and they shall be cheerfully and readily obeyed, by Rev. Sir, your most obedient

MATTHIAS PLANT."

After the exclusion of Mr. Plant, the people at "the water side" seemed to desire to make St. Paul's Church entirely independent of the Rector of Queen Anne's Chapel. This, as seen above, was resisted by Mr. Plant. He demanded, with firmness, induction into St. Paul's Church and the privilege of appointing his senior warden. Until this was done, he refused either to nominate or receive an Assistant. The Society evidently tried to mediate between the parties. A letter from the Secretary, dated October 21st, 1746, recommended to Mr. Plant that, on being inducted into St. Paul's Church, he should make good his promise of twenty pounds annually. There was no difference between the Society and Mr. Plant. The congregation of St. Paul's Church would not pursue this course of action. In the meantime, Mr. Plant appears to have officiated occasionally in St. Paul's Church. Owing to the state of feeling towards him, his audience was very small. In his private journal, he often mentions that it was only ten or twelve persons.

Those who were opposed to him were quite rude. "If they met me in the street, or saw me nigh to them, some of them would turn their backs, or glower with their eyes from under their hats, or give it a little nugg with their hands and sneeringly walk off." In the absence of Mr. Plant, very unchurch-like and wrong things were done in St. Paul's Church. Persons having no authority to officiate anywhere were allowed to hold services therein.

October 23d, 1747, Mr. Plant wrote to the Secretary of the Society: "I was desired to attend a meeting of the church and all the proprietors" of St. Paul's Church. "I told them the Society had allotted to me the honour of being the chief minister of the whole parish, and of annually paying an assistant £20 sterling, but that I might be the minister of the whole parish, it would be necessary they should induct me into the church, and desired the church wardens, vestry and proprietors to give me induction. They said there was no occasion for it, and asked me of what service it would be to me. I told them it gave me a right to the desk and pulpit, that none could officiate in the church or parish. This they refused to give. How, says I, can I be the chief minister of the whole parish, if I have no privilege to act in your parish or officiate in your Church without asking your leave every time I come? Capt.—said they would not allow me to be their minister, or to have any thing to do in their parish. They would sometimes give me leave to preach in their new Church.—They said they would neither give me nor any other whom they might hereafter have, a power to keep out a minister, whom they should wish to hear. It was their own property, and they would invite whom they pleased to preach." "I am not bound to sacrifice the good discipline of the Church, which these gentlemen are endeavouring to wrest from me.—This usurpation would soon diffuse itself into an universal precedent in the Churches to their told ruin."

After this free fight, the combatants seem to have rested on their arms. June 24th, 1751, this war of ten years, about a canonical habit and the speckled handkerchief was closed. On that day, the man with the band was inducted into the Rectorship of St. Paul's Church, according to the rites and forms of the Church of England.

Not long after the restoration of peace, the Rev. Mr. Plant made choice of Mr. Edward Bass to be his Assistant. In December following, he wrote to Dr. Bearcroft, by him, then about to go to England for ordination, as follows:

“December 23d, 1751.

Rev. Dr.

In a letter I received from you bearing date October 21st, 1746, sent by Mr. M’Gilchrist and received by me, March 25th, 1747, I am there recommended, upon my being the chief minister of the whole parish of Newbury, to make good my promise of paying annually £ 20 sterling to some young candidate, when admitted into holy orders, to be my assistant at St. Paul’s Church, in Newbury. The proprietors of St. Paul’s Church, having given me induction into the said church, June 24th, I, to comply with the Society’s directions, have made choice of Mr. Edward Bass, the bearer hereof, to assist me in the said office, when admitted into orders; promising to pay said Mr. Bass annually £ 20 sterling, according to the true purport and meaning of the Society’s directions in that affair; humbly praying the Society to recommend Mr. Bass to my Lord Bishop to be admitted into orders, that he may as soon as possible return to my assistance, who now labour under a weak disposition. Mr. Bass came to me so well recommended, that I verily believe he will be of service in the Church, and especially in Newbury, the place designed for his residence.” The above is certified by Mr. Plant, in his records, to be a copy of the letter which he gave Mr. Bass, when he went to England for orders.

Mr. Bass went to England early in 1752. May 24th, 1752, he was made a Deacon by Dr. Thomas Sherlock, the Bishop of London, and afterwards he was ordained to

the Priesthood by the same. The license of Mr. Bass was dated May 24th, 1752. He returned to New England in the autumn of that year, and entered on his duties in St. Paul's Church, Newbury. On the decease of the Rev. Mr. Plant, April 2d, 1753, he became the Rector of the parish. His salary from the Society in England was fifty pounds. Perhaps the same amount was paid to him by his parish.

The following Abstract has respect to this new order of things. "The Inhabitants of the Town of *Newbury*, in the Province of *Massachusetts' Bay*, having some Time since built a second Church in that Town, and agreed with the Reverend Mr. *Plant*, the Society's Missionary there, to join with him advanced in Years, in making a proper Provision for a Minister to assist him therein, they recommended Mr. *Edward Bass* B. A. of *Harvard* College in that Province, to the Society for Holy Orders in the Church of *England*, and Mr. *Bass*, after a proper Examination, being found worthy, was ordained, at the Society's Request, and returned to the Church of *Newbury*; and there, according to Letters from the Church-wardens to the Society, dated April the 3d, 1753, he has behaved to their universal Satisfaction; and therefore they prayed the Society to appoint him their Missionary in the Room of Mr. *Plant*, whom it had pleased God to take to himself the Day before; The Society hath granted their Request, with a Direction to Mr. *Bass*, to officiate also once in a Month, at *St. Ann's* Chapel in that Town." 5 Anniv. Serm. (1753—54) 48.

It is not now known what was the number of those who attended on the services of the Church in Newbury at the time when the Rev. Mr. Bass became the Rector. In 1744, the congregation of Mr. Plant consisted of about two hundred, fifty of whom were communicants. Very likely many became alienated from the Church on ac-

count of the change of the place of worship to the water side. Mr. Coffin states that, May 21st, 1760, twenty-two members of the congregation of Queen Anne's Chapel, in consequence of the discontinuance of public worship in that building three sabbaths in every month, united with several others, in an agreement to build a new meeting-house, and again become congregationalists, for the same reason that some of their ancestors became episcopalians, namely, distance from the meeting-house, and petitioned the general court to form a new parish.

This new parish was incorporated April 5th, 1761. The members of it having held a meeting in Queen Anne's Chapel, without leave, Mr. Bass wrote as follows to their committee :

“ June 9th, 1761.

Gentlemen,

I am informed that you with a number of people whose committee I hear you are, broke into the old church the other day. I shall be very glad to find that I am misinformed, for if it be really so I think you have used me in a very uncivil and ungentleman-like manner, and without any provocation and not a little exposed yourselves. If you had business to transact, or any grave matters to talk over near the church and it was necessary or convenient that you should go into the church for that purpose I don't know of any body that would have been against it, but certainly you ought to have done it in an orderly manner by asking leave of me, who am the proper gaurdian of that Church.

EDWARD BASS.”

September 8th, the committee of this new society addressed the members of the old church, and after stating the incorporation of the parish, and that they had no convenient house for the worship of God at present, conclude thus: “we therefore as neighbours and friends desire your consent to improve the said church in the vacancy of Mr. Bass not attending there until we are accommodated with a new house.” This request was granted the following day by the proprietors of Queen Anne's Chapel.

1760—61. “The Rev. Mr. *Bass*, the Society’s Missionary at *Newbury*, writes in his Letter of March 24th, 1760, that there is a good Prospect of the Increase of the Church there, several Dissenters of Repute and Substance having constantly attended its public Worship of late.” 6 Anniv. Sermon. (1760—61) 44, 45.

1761—62. “The Rev. Mr. *Bass*, the Society’s Missionary at *Newbury*, writes, in his Letters of *Sept.* 29, 1760, and *March* 25, 1761, That his Congregation continues to increase, though very slowly; that he has baptized at *Newbury*, within the Year, 12 Infants, and six, together with a Negroe woman and her three Children at *Hopkinton*, to which Place he made a Journey towards the End of the Year 1760, and preached to a considerable Congregation, who seemed desirous of a Missionary. In another Letter, dated *Sept.* 29, 1761, he complains, That the Dissenters, upon his refusing to give them Leave to hold their Religious Meetings in his Church, till they could build a Meeting-house, had forcibly intruded into it; and thereupon he consulted Governor *Bernard*, who recommended the granting them the Use of the Church, upon their disclaiming all Right to it, and disavowing the Force they had used. But Mr. *Bass*, considering the Church as a Trust committed to him by the Society, earnestly requests their Directions upon this Head, who have ordered him to follow Governor *Bernard’s* Advice, in permitting the Dissenters to make Use of the Church for a limited Time, such as the Governor shall recommend provided they disclaim all Manner of Right to it, and provided their assembling there does not interfere with the Hours of his performing Divine Service, and other occasional Duties of his Parish.” 6 Anniv. Sermon. (1761—62) 40, 41.

1763—64. “The Rev. Mr. *Bass*, the Society’s Missionary at *Newbury* in the Province of Massachusetts’ Bay, in his Letter dated *Sept.* 29, 1763, writes, that in the last

half Year he had preached and performed Divine Service twice at *Amesbury*, as Mr. *Browne* of *Portsmouth* had done once; and that each Time there was a large and attentive Congregation, especially at the Opening of the Church, on which Occasion, two or three of the Dissenting Teachers were present. As the People of *Amesbury* are without a Missionary, he thinks it would be of great Service, if the Society would supply them with some proper Books and Pamphlets for their Instruction; which Request has been complied with. From this and a former Letter of *March 25*, 1763, it appears that within the Year he has baptized 18 Infants." 6 Anniv. Sermon. (1763—64) 60—62.

January 28th, 1764, that part of Newbury now called Newburyport, was incorporated as a separate town. It is the smallest township in the State. It contains an area of only one square mile. At that time the population of Newburyport was 2282.

1764—65. "The Rev. Mr. *Bass*, the Society's Missionary at *Newbury* in the Province of *Massachusetts' Bay*, in his Letters dated *March 25*, and *Sept. 29*, 1764, complains, that the enthusiastick Spirit of Methodism is lately revived here to an uncommon Degree. Nocturnal Meetings are frequent, at which not only grown Persons, but even Children, utter strange (some say, blasphemous) Expressions, and fall into Raptures and Trances. He observes, however, that none of his Congregation are infected with these Things. He adds, that the People of *Amesbury* are in a very good Way, having Prayers and Sermons read to them by a young Gentleman, who is designed for Holy Orders. They duly attend the Church, and are so desirous of a settled Minister, that they are doing all in their Power to raise a suitable Salary among themselves towards his Support. In the mean Time the Society have directed the neighbouring Missionaries to

officiate at *Amesbury* as often as they conveniently can." 6 Anniv. Serm. (1764—65) 49, 50.

In 1766, Queen Anne's Chapel ceased to be used for Divine Service. It had fallen into decay. The larger part of the Congregation were nearer to St. Paul's Church than to it, and, by general consent, that became the place of worship. The old Chapel remained standing until 1777. The pews, galleries and other parts had been removed. In August of that year, on a calm and sultry Sunday, it fell down. Nothing remains of it except the bell, which was put upon a school house in the neighborhood.

Under the care of the Rev. Mr. Bass, the course of St. Paul's Church seems to have been a quiet and prosperous one. His reports to the Society were not uniformly published. In 1773—74, he reported that during the preceding year, he had "baptized 12 Children and received 2 new Communicants." In 1775—76, Mr. Bass, wrote "that he hath baptized 13 Children and 1 Adult in his own Parish, and 3 Children and 1 Adult in New Hampshire, where at Present there is one Missionary only, who is in one of the Extremities of the Province." In 1776—77, Mr. Bass reported 34 baptisms and 6 marriages. 7 Anniv. Serm. (1773—74) 23; (1775—76) 38, 39, (1776—77) 54.

There were no more reports to the Society rendered by Mr. Bass. In 1779, his name was struck from the List of the Missionaries of the venerable Society on account of supposed sympathy with the rebellion. Public sentiment was such that he deemed it prudent and for the interest of the Church to omit the State Prayers of the Church of England. Individuals in his parish, to a large extent, made up to him the loss of his salary from the Society. After the close of the war, St. Paul's Church, having received some hurt, was still in a vigorous condi-

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tion and able to bear its part in the new organization of the Church, which political changes had rendered necessary. The election of Dr. Bass to the Bishoprick of Massachusetts, in 1796, did in no way affect his relation to St. Paul's Church. In 1800, the old church edifice was taken down. May 22d, 1800, the corner-stone of the new one, on the same site was laid in ample form. Under it were deposited a great variety of medals and coins, a plate, engraved in Hebrew and Masonic characters, and another, on which was the following inscription:

"This Corner-stone of St. Paul's Church (founded A. D. 1738) was laid by the Right Reverend brother Edward Bass, D. D., Bishop of Massachusetts and Rector of this Church, assisted by the M. W. Samuel Dunn, Esquire, G. Master, the D. G. Master, the G. Wardens and brethren of the G. Lodge of Massachusetts, on the Feast of the Holy Ascension, in the year of grace MDCCC, and of the U. S. XXIV." This church was consecrated by Bishop Bass, October 8th, of the same year.

In July 1803, the Rev. James Morss was chosen the Assistant Minister of St. Paul's Church. Bishop Bass having deceased, he became the Rector in June 1804.

In January 1811, Mr. Morss stated that he had, during the preceding seven years, married thirty-one couples, baptized two hundred and six persons and buried sixty-seven. At that time the parish consisted of about one hundred and ten ratable polls, the same number of families, and there were forty communicants. In 1812, he reported twenty-two baptisms during the preceding year and forty-four communicants. From May 1816 to November 1817, he reported seventy-three baptisms. At that time, the number of families connected with the parish was from ninety to an hundred, and there were seventy communicants. To the Convention of 1822, Mr. Morss reported, for the previous year, thirty baptisms,

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ninety families and eighty-six communicants. In 1827, he reported forty-one baptisms, for the year preceding, one hundred and five families and eighty communicants. In 1842, the year of the decease of Dr. Morss, there were reported to the Convention fifteen baptisms and one hundred and three communicants.

The Rev. Dr. Morss was succeeded by the Rev. John S. Davenport of the Diocese of Connecticut, in March 1843. He resigned the parish in November 1844.

The Rev. Edward A. Washburn followed Mr. Davenport in the Rectorship of St. Paul's Church. He resigned in 1851. In 1849, Mr. Washburn reported to the Annual Convention 28 baptisms and 109 communicants.

September 1st, 1853, the Rev. William Horton became the Rector of St. Paul's Church. He continued in the faithful discharge of the duties of this office, as far as failing health would permit, until his decease, October 29th, 1863.

The increase of St Paul's Church has been moderate. It could not be otherwise. Surrounded by various religious organizations, served by educated and able men, and the population of the town being quite limited—in 1800, 5946 and in 1840, 7124—it has not had much chance for growth. Its standing among the Churches of the Diocese has always been respectable and influential. Some of its members have been persons of high culture and exemplary devotion. St. Paul's Church enjoys the benefit of some funds. The most important of these is that named the Bass Fund, by the Hon. Dudley Atkins Tyng. This fund was made up by legacies and subscriptions. It is designed for the support of the Rector of the Church, and is held, in trust, by the Trustees of Donations. May 21st, 1830, the Hon. Edward S. Rand paid the legacy of his father, Edward Rand, amounting to five hundred dollars. At the same time he added two hundred dollars

on his own account. The Hon. D. A. Tyng, at his decease, August 1st, 1829, left, by his will, two hundred dollars, to be added to the same fund. The receipt of these sums was acknowledged by the Treasurer of the Board of Trustees, May 25th, 1830. At her decease the widow of Bishop Bass left a legacy of two hundred dollars to the same fund. Others may have added something to it. July 1st, 1870, this fund amounted to \$10,516.97. When the annual income of it shall be \$1000, the same may be used for the comfortable support of the Rector of St. Paul's Church.

Mrs. Bass gave her dwelling-house in Newburyport, after the decease of Mr. Edward Bass, an aged nephew, to St. Paul's Church, to be used as a parsonage. At his decease, October 29th, 1863, the Rev. William Horton, D. D., left, by his will, one sixteenth of his estate to St. Paul's Church. This legacy was to be payable after the decease of his mother and widow. It is not here known what other conditions were attached to this bequest, nor what it amounted to. At the time, it was supposed that the estate would be, on due settlement, worth from 125,000 to 150,000 dollars.

THE REV. MATTHIAS PLANT, A. B. was born in Staffordshire, England, in 1691. He graduated at Jesus College, Cambridge, in 1712. He was appointed a Missionary at Newbury, Mass., by the Society for the Propagation of the Gospel, in 1720. He came to this country and entered on the duties of his mission April 29th, 1722. He died, April 2d, 1753.

Mr. Plant was a worthy and laborious Priest. In his habits he was observing and methodical. His Rectorship of thirty one years was abundant in good fruits. The latter part of it was made unpleasant by the evil conduct of those connected with St. Paul's Church. He had

the satisfaction of settling the difference and leaving the parish in the care of the Rev. Edward Bass—the man of his own choice. •

December 27th, 1722, Mr. Plant married Lydia, daughter of Samuel and Elizabeth (Titcomb) Bartlet. Mrs. Plant died October 8th, 1753. They left no Children.

The bodies of Mr. Plant and his wife were buried near Queen Anne's Chapel. Upon the stone which marks the grave of Mr. Plant, there is the following inscription:

“Here lies buried the
body of the Rev. Mr. Matthias
Plant, born in Staffordshire
in Great Britain, Minister
of this Church and Rector of St. Paul's;
obit Apr. 2d, 1753, Aetatis 62.”

Sprague's Anns. Am. E. P. 142, 143; Humphreys, 327; Morss' Hist. Disc. 17—20.

THE RT. REV. EDWARD BASS, S. T. D. was a lineal descendant of Samuel Bass of Braintree, who was admitted a Freeman in 1634. He was the first Deacon in the Congregational Church in that town and held the office more than fifty years. From 1641 to 1653, he was a member of the General Court. He died Dec. 3d, 1694, at the age of 94 years, having seen 162 descendants. His wife, Ann, died Sept. 5th, 1693.

Edward Bass, son of Joseph and Elizabeth Bass, was born at Dorchester Mass., November 23d, 1726. He graduated at Harvard College in 1744. After his graduation, Mr. Bass spent about three years in teaching school. From 1747 to 1751, he resided at College and pursued a course of theological and other reading. Some time during this period, he received a license to preach among the Congregationalists. In 1752, he conformed to the Church of England. He was made a Deacon by Dr. Sherlock, Bishop of London, May 24th, 1752, and subsequent-

ly he was advanced to the Priesthood by the same. In the autumn of that year, he became the Assistant of the Rev. Mr. Plant. On the decease of Mr. Plant April 2d, 1753, he succeeded to the Rectorship of the parish.

The first twenty-three years of the ministry of Mr. Bass in Newbury and Newburyport appear to have been passed in the quiet discharge of his duties. But when the war of the Revolution commenced, he was placed in a very trying position. Public sentiment was such, that it became quite impossible for him to use the prayers for the King and Parliament. July 14th, 1776, the following communication was addressed to him:

“REV. SIR,—The representatives of the United Colonies in America having, in Congress, declared said Colonies free and independent States, and disavowed all allegiance to the King of Great Britain,—and the service of the Churches to which we belong, prescribing certain prayers, and so forth, to be used for said King and his government, we find ourselves under the necessity of requesting you to omit, in your use of the service, all prayers, collects, or suffrages, which relate to the king, royal family, or government of Great Britain, both as we would avoid very great inconsistency, and as we value the welfare of the Church, being assured that without such omission, the existence thereof would immediately cease.

With great respect and esteem,

We are, Rev. Sir, your most obed't serv'ts. ”

Signed by the Wardens and Vestry.

To this request, Mr Bass gave the following answer:—

“July 16, 1776.

GENTLEMEN,—As it is your opinion, that it is necessary to the existence of the Church in this place, that all prayers in our liturgy relative to the king, and royal family and British government be omitted, and therefore request me to omit those prayers in my future ministrations, I think it incumbent on me, for so important an end, to comply with this request during the present state of our political affairs; and remain with great esteem and affection, yours to serve in every reasonable respect,

EDWARD BASS.”

The Society for the Propagation of the Gospel was offended by the course of Mr. Bass. Influenced by po-

litical excitement and the misrepresentations of the Rev. Joshua W. Weeks, the Rev. William Clark and a Mr. Salter, respecting the sentiments and actions of Mr. Bass, the Society struck his name from the list of missionaries, in 1779. Efforts were made by himself, the Rev. Jacob Bailey and others to induce the Society to reconsider its action. This was never done. The lack of means of living, caused by the course of the Society, was to a large extent made up to him, by Dalton, Atkins, Tracy, Smith, Jenkins, Cutler, Marquand and others.

June 4th, 1789, Mr. Bass was chosen Bishop of Massachusetts and New Hampshire by a Convention of Clergymen at Salem. The election was acquiesced in by him. An application was made, July 30th, of that year, to the General Convention for his consecration. The feeling of the convention was favorable; but it was judged necessary that the Churches in those states, by their delegates, should meet the three bishops—Seabury, White and Provoost,—in an adjourned Convention “to settle certain articles of union and discipline among all the Churches, previous to such consecration.” Deputies from Massachusetts, New Hampshire and Connecticut attended this Convention at Philadelphia, and, October 2d, 1789, agreed to, and signed the Constitution of the Protestant Episcopal Church. No further steps were taken, however, for the consecration of Dr. Bass. In July of this year, he had received the degree of S. T. D., from the University of Pennsylvania.

Sept. 19th, 1793, Dr. Bass was elected Bishop of the Church in Vermont, by a Convention assembled at Pawlet. He accepted the office, on the condition that he should not be required to reside constantly in the state. Nothing was done to secure his consecration, and the Rev. Samuel Peters, D. D., in the February following was elected to the same office. May 24th, 1796, Dr. Bass was

elected Bishop of the Diocese of Massachusetts. He accepted the office and was consecrated May 7th, 1797, in Christ Church, Philadelphia, by Bishop White, assisted by Bishops Provoost and Claggett. He died September 10th, 1803, in the 74th year of his age.

The Rectorship of Dr. Bass, extending through the period of fifty-one years, appears to have been a peaceful and satisfactory one. He was a gentleman of good learning and true wisdom. His spirit was humble, gentle and equable. His public ministrations were always reverent, simple and suited to promote the interests of religion. Among the poor and afflicted, he did the work of a brother.

At the time of his consecration, Bishop Bass was an old man. He anticipated no long term of service in that high office. It extended through only about six years. In his episcopal duties he was discreet and faithful, and did much to promote good order and peace. With a master's skill, he built with gold, silver and precious stones upon the Chief Corner Stone.

Bishop Bass published only "An Address to the Masonic Lodges, on the Festival of St. John the Baptist" in 1779. After his decease, "A Sermon preached before the Merrimac Humane Society in Newburyport in 1803," was published.

In 1754, Bishop Bass married Sarah Beck. She died in 1789. Afterward he married Mercy Philips. She lived many years after his death. He had no children by either marriage. Farmer's Geneo. Reg.; Sprague's Anns. Am. E. P. 142—146; 6 Gospel Advocate (1826) 429—436; 1 Jour. Gen. Conv. (Bioren) 49, 50, 53, 54, 72—78.

THE REV. JAMES MORSS, S. T. D., son of Jonathan and Judith Morss, was born at Newburyport, October

25th, 1779. He graduated at Harvard College in 1800. Having pursued a course of theological reading under the Rev. Mr. Pierce and Bishop Bass, he was made a Deacon by him, in St. Paul's Church, Newburyport, July 3d, 1803, and became his Assistant. In June 1804, he was raised to the Priesthood by Bishop Moore, and entered on the duties of the Rectorship of St. Paul's Church in the November following the death of Bishop Bass. In 1826, Mr. Morss received the degree of Doctor in Divinity from the College of New Jersey. He died April 26th, 1842.

Dr. Morss was not in the usual sense of the word, a great man. He was a good scholar and the master of a chaste and lucid style of composition. His aim was to convey important instruction respecting the doctrines and duties of religion, in a plain and pleasing manner. In his habits, he was simple and genial. With a mind free from bigotry and firmly attached to the forms and system of the Church, he always exercised, in domestic and social life, the graces of a meek and charitable spirit.

Dr. Morss was twice married. October 19th, 1804, he married Martha, daughter of Jacob and Sarah Boardman of Newburyport. By her, he had eight sons and four daughters. Mrs. Morss having died, he married, January 6th, 1831, Mrs. Elizabeth Tyng, the widow of the Hon. Dudley Atkins Tyng. She died January 7th, 1841.

The publications of Dr. Morss were the following:—A Sermon delivered in St. John's Church, Portsmouth, N. H., on the occasion of the Opening of the new Church there, in 1808; A Sermon on the Origin, Progress and Present State of the Episcopal Church in Newbury and Newburyport, preached in St. Paul's Church in 1811; A Sermon on the Divinity of Christ, preached in St. Paul's Church, in 1812; A Discourse before the Merrimac Bible Society, 1815; A Controversy between

himself, as Philo and an Inquirer, on keeping Christmas, 1816; A Sermon on the Nativity of our Lord, to which is added the substance of two Sermons delivered January 1st, 1838, being the close of a Century since the first Church Edifice was erected in Newburyport, and containing a succinct History of the Episcopal Church in Newburyport and Vicinity. Sprague's Anns. Am. E. P. 492—494; Coffin's Hist. Newbury, 384.

THE REV. WILLIAM HORTON, S. T. D., son of James and Nancy (Bassett) Horton, was born at Newburyport, Mass., March 14th, 1805. He graduated at Harvard College in 1824. For a time, Mr. Horton was a member of Andover Theological Seminary. He then studied under the direction of Bishop Griswold. He was made a Deacon by him in St. Peter's Church, Salem, in 1828, and advanced to the Priesthood, by the same, at Windsor, Vermont, October 15th, 1830. He immediately became the Rector of St. Paul's Church, Windsor. Mr. Horton took charge of Trinity Church, Saco, Maine, in 1835. In 1840, he became the Rector of St. Thomas' Church, Dover, N. H. After leaving Dover, he officiated for a time in St. Paul's Church, Brookline, Mass. September 1st, 1853, he became the Rector of St. Paul's Church, Newburyport, and continued in that office until his death, October 29th, 1863. Mr. Horton received the degree of Doctor in Divinity from Hobart College, and from the College at Lenoxville, Canada East. September 1st, 1830, Mr. Horton married Mary Evadne, daughter of the Hon. Ralph Hill French of Marblehead.

Dr. Horton was a laborious and faithful Priest. At the time of his decease, he gave liberally, by his will, to various institutions and objects. His estate was estimated to be worth from 125,000 to 150,000 dollars. He gave his Library to Hobart College. After the decease of his

mother and widow, he gave one fourth of his estate to the town of Newburyport for the erection of an Alms House; one sixteenth to the American Church Missionary Society; one sixteenth to the Margaret Coffin Prayer Book Society; one sixteenth to the Foreign Missionary Committee of the Protestant Episcopal Church; one sixteenth to the Howard Benevolent Society of Newburyport; one sixteenth to the Church Home for Orphans in Boston; one sixteenth to the Society for the Relief of Aged and Indigent Females in Newburyport; one sixteenth to St. Paul's Church Newburyport; one sixteenth to Gambier College; one sixteenth to the Society for the Relief of Aged and Indigent Clergymen in the Diocese of Massachusetts; one sixteenth to the Society for the Relief of the Widows and Orphans of Clergymen in the same Diocese; and one sixteenth to the American Tract Society. Much was done by Dr. Horton during his lifetime for various institutions and individuals.—Sermon of the Rev. George T. Chapman, S. T. D. Nov. 8th, 1863, 15, 16.

Much of the material of the preceding memoir, where no references have been given, was gathered from the History of Newbury by Joshua Coffin, A. B., S. H. S., and from the Historical Discourse of the Rev. James Morss, 1811.

IV.

ST. MICHAEL'S CHURCH, MARBLEHEAD.

The precise time when the Liturgy of the Church of England was first used, in Marblehead, for the purposes of public worship, is not now known. It is evident that there existed there before 1707, a considerable number

of persons who had been accustomed to the use of it. Humphreys, respecting this matter, makes the following statement: "Marblehead is a Sea-port, the second Town in all New-England, very considerable for its number of Inhabitants, for its Commerce, and especially for the Fishery carried on there. A great Number of these People were desirous to have the Church of England Service settled there. In the year 1707, they made Subscriptions for building a Church, amounting to 416 l. they wrote Letters to the Bishop of London, and to the Society, acquainting them with their Desires of having a Minister of the Church of England, and declaring their Intentions of building a Church." *Humphreys, 328, 329.*

Seven years later a more vigorous movement was made in favor of the Church of England in Marblehead. "The Inhabitants of Marblehead in the Year 1714, sent the following Petition to the Society, which speaks the hearty Disposition of the People, when they set up the Church of England Worship; And this, upon the Proof of many Years Experience, appears plainly to have been no sudden Heat or Start of Zeal, but a well grounded Sense of the Excellency of our Church, since they have continued in the same Spirit ever since. They express themselves thus to the Society: "Whereas your Petitioners, out of a just esteem for the excellent Constitution of the Church of England, both in its Doctrine and Discipline, and Form of Government, have Subscribed sufficient Sums of Money, towards the Erecting of a Building for the service of Almighty God, according to the Manner of Worship prescribed in the Church of England; Your Petitioners humbly desire the Honourable Society's Favour and Encouragement, in sending a Minister to them with all convenient Speed, with the usual Salary allowed their Missionaries. Of what Consideration your Petitioners are, will be seen by the Number of their Names, and the Value

of their Subscriptions under written ; we must also add, that the Town of Marblehead, (next to Boston) is the greatest Place of Trade and Commerce within this Province, daily adding to their Numbers, Persons chiefly of the Church of England, and by the Blessing of God, we have a certain Prospect, that the Church here, will be every Day increased, and flourish more and more. Upon these Accounts, we hope the Venerable Society will be pleased to grant our Requests, and your Petitioners shall always pray for the Society's Prosperity and Success in all their great and glorious Designs." *Humphreys, 328, 329, 63—65.*

During the winter of 1707-8, Marblehead was visited by the Rev. John Talbot in one of his missionary tours. In a letter to the Secretary of the S. P. G., dated at Burlington, N. J. Ang. 24th, 1708, he reported "I preached the Gospel at Marble Head, where the people offered to subscribe some hundreds of pounds to build a Church : but I have resolved to build no more Churches till there are more ministers to serve the Churches that are built." Without any definite note of time, Mr. Humphreys observes, "A handsome Church was soon after built, and the Rev. Mr. Shaw was sent Missionary there," in 1714, "but he did not continue long. He wrote Word, he had fallen into many Indispositions, by the Change of Climate, and the Severity of the Seasons sometimes there, and he removed." The Rev. John Barnard says he was "neither a scholar nor a gentleman, but a poor, mean bigot," and "forced to run away from his people in a few years." It may have been so. His record does not show it. The number of his congregation must have been considerable. Forty-five persons subscribed for building the church, and thirty-four the petition for a missionary. Subsequently they were constant in their attachment to the Church of England. *Prot. Ep. Hist. Coll. 60, 61 ; Humphreys, 65,*

329; *Barnard's Autobiog.*—5 *Mass. Hist. So. Coll.* (3d series).

During his residence at Marblehead of about three years, Mr. Shaw wrote several letters to the Secretary of the Society. They do not contain much information respecting the condition of the Church. They tell, in varied phrases, the old story of all sorts of opposition to the Episcopal Church. In his letter of Jan. 13th, 1715, Mr. Shaw notices the building of a new Meeting-house—in the neighborhood of his Church, with a view of drawing away persons from his congregation. May 10th, 1717, Mr. Shaw informed the Secretary of the Society, that by the interference and authority of Gov. Shute, his parish had been relieved from taxation for the support of the Congregationalist Ministers. Writing again five days later in the same month, he mentions the pleasing fact of the zeal and steadfastness of the members of his Church and complains of the practice of appointing none to civil offices who were Churchmen. Before February 1718, Mr. Shaw had closed his ministrations in St. Michael's Church. On the 17th of that month, the Wardens and Vestry wrote to the Society informing it of the vacancy of the mission and asking for a Missionary. Mr. Shaw went to England in the latter part of 1717. The reason for taking this course without leave from the Society, which he assigned, was to have something done in regard to the Clerk of his Church, Charles Jackson—who had taken upon himself the office of preacher and made division and strife in the congregation. He wrote as though he left some Clergyman in charge of the parish. No one is known to have sustained that relation to it. Mr. Shaw did not return to this country. It is not here known what was done with the preacher. *Mass. Hist. C. Papers*, 116, 117, 126–131.

“The Reverend Mr. David Mossom was settled there”

—Marblehead—” in 1719. He began his Mission with much Dilligence; the Number of People attending Divine Worship was but small at first: However, many more conformed daily, and in about two years, the Number of Communicants was doubled, thirteen grown Persons had been baptized, and near seventy Infants. The Church at Newbury being about this Time vacant by the Death of Mr. Lucas, Mr. Mossom visited that People also upon their earnest Request, preached and administered the Sacrament to a Congregation of above 160 Persons.” The Salary of Mr. Mossom was £ 50 from the Society, and about £ 20, N. E. cur. from the people. For his service at Newbury he received from the Society £ 30. *Humphreys*, 329; *2 Anniv. Sermon*. (1719–20) 54, (1720–21) 42. *Coll. P. E. Hist. Soc.* 127.

1722. “The Rev. Mr. Mossom, minister of Marblehead in New England,” reported to the Society, “that he had baptized last year six adults and forty-two infants, and that the number of his communicants in that and from the neighbouring towns is about fifty.” *2 Anniv. Sermon*. (1721–22) 51, 52.

The circumstances of Mr. Mossom in the mission at Marblehead were in many respects uncomfortable. During the first two or three years of his residence there, the Wardens of the Church provided him a house. This favor was then withdrawn and Mr. Mossom was obliged to pay £ 25 rent out of his scanty means. The £ 20 promised to the Society was not paid. Only an uncertain sum was collected on Sundays, amounting to less than 10 shillings sterling.

The relief from taxation granted to Churchmen in Marblehead in 1717 was at most only temporary. June 27th, 1722, Mr. Mossom petitioned Gov. Shute for the exemption of Churchmen from paying taxes for the support of Congregationalism. On the same day, the Gov-

ernor, having recounted the circumstances of the case, gave the following order to his Majesty's Justices of the peace and the Selectmen of Marblehead: "These are therefore to require you to forbear laying any tax or assessment on the people belonging to the established Church in your Town towards the support or maintenance of any Dissenting Minister, and to this I expect due obedience will be paid." The Selectmen of Marblehead, however, did, after this requisition, tax Churchmen and distrain their goods. Mr. Mossom thereupon appealed to the County Justices for protection. It is not here known what action the court took in the premises. *Mass. Hist. C. Papers, 136—141, 149, 150.*

1723. For the year preceding, the Society received the following report, "From the Rev. Mr. Mossom, minister at Marblehead in New-England, that the last year he baptized thirty-two infants and fourteen adults and received five into communion, and has reduced many from a disorderly course to a more strict and regular behaviour, and by his instructing the youth in the principles of religion and the doctrines of the Church, he has gathered a large number of Catechumens." *2 Anniv. Serm. (1722-23) 51.*

1724. This year the Society received the following report, "From the Rev. Mr. Mossom, minister of Marblehead in New England, that in the last year he has baptized two women and one man, and has seven new communicants and hopes the number will be augmented." This year the salary of Mr. Mossom was increased from £50 to £60. *2 Anniv. Serm. (1723-24) 45.*

1725. The Society received this report, "from the Rev. Mr. Mossom, minister at Marblehead in New England, that since the first of January 1724, he hath baptized five adults, two men and three women, and has several adult persons preparing themselves for baptism, as

also two negroes, a man about 25 and a girl about 12 years of age, whom he proposes to baptize at Easter, after they shall have been catechised publickly in the church during Lent, that some new communicants have been added this year, particularly a Roman Catholick bred in Ireland, having renounced his errours has joined himself to them, and is a man of a good character, and of sober life and conversation, and a whole family of the town of Salem have also joined them." 2 *Anniv. Sermon*. (1724-25) 41.

"Upon the whole," says Humphreys, "his Congregation increased considerably. Mr. Mossom desired to be removed on Account of some of his Family Affairs, and Mr. Pigot was removed from Providence to this Place." The Rev. Mr. Mossom removed to Virginia, in 1729. *Abstracts S. P. G* ; *Humphreys*, 329, 330 ; *Barnard's Autobiog.* 5 *Mass. Hist. So. Coll.* (3d series) ; *Mass. Hist. C. Papers*, 254-256.

Respecting Mr. Mossom, the Rev. John Barnard wrote ; "Their second minister was something of a scholar and gentleman, but, at his first coming among us, very shy of us, and upon all occasions declaiming against the Dissenters. However, being of good moral behaviour, I visited him, conversed with him, till we became free with one another. Then I took an opportunity to ask him, what was the occasion of his being so warm against us, at his first coming ? 'Why sir,' said he 'you must not wonder at it, when you consider that before I came over to you, I was filled with the conception of you as an heathenish, irreligious people, full of spleen and rancour against the Church of England ; but when I had been among you sometime, I found you a virtuous, religious, civilized people, and of moderate temper towards the Church ; and therefore I thought proper to alter my conduct.' We lived in good friendship with one another, till

in hopes to better his circumstances, he removed to Virginia." *Barnard's Autobiog.* 5 *Mass. Hist. So. Coll.* (3d series).

In the autumn of 1727, the Rev. George Pigot removed from Providence and became the minister of St. Michael's Church, Marblehead. His salary from the S. P. G. was £ 60.

1728. In his letter to the Secretary of the Society, dated Nov. 30th, 1728, Mr. Pigot reported the number of baptisms during the year preceding 79, seven of which were adults, and an addition of 12 communicants. *Mass. Hist. C. Papers*, 253.

1729. The Society received the following report "from the Rev. Mr. Pigot, minister at Marblehead in New England, that his Church both there and at Salem increases very much, having since his last baptized forty five persons and one negroe, received eleven to the communion, and prepared several others against his next administering. 3 *Anniv. Sermon*. (1728-29) 46, 47.

1730. "The Rev. Mr. Pigot at Marblehead, New England acquaints that his congregation increases, that within the last year he had baptized nineteen grown persons, and seventy-six infants, and admitted seventeen persons more to the holy communion. That he also continues his monthly lectures at Salem, and hath already nine communicants there." 3 *Anniv. Sermon*. (1729-30) 93.

1733. "The Rev. Mr. Pigot at Marblehead in his letter dated the 6th of August 1733, acquaints that his church is in a flourishing condition, that he hath lately received nine new communicants, and baptized sixty-eight. He hath also nine communicants at Salem and hath baptized six infants there." 3 *Anniv. Sermon*. (1732-33) 51, 52.

May 7th, 1736, Mr. Pigot wrote to the Secretary of the Society requesting that on account of the expensiveness

of living at Marblehead and the low estate of the Church, he might be removed to Coweset, Warwick, Rhode Island. At that time business was much depressed at Marblehead and many families had removed to other places. The Society did not grant the request. *Mass. Hist. C. Papers*, 314.

1738-39. "The Rev. Mr. Pigot, missionary at Marblehead writes, August 8, 1737, that he had baptized within a year sixty-nine persons, of whom five were of riper age; and June the 27th, 1738, he writes that he had met with a series of misfortunes: in January preceding he was importuned to administer the Lord's Supper to the good people of Providence, and having procured Mr. Watts to officiate at his church, he made a hard shift to visit them notwithstanding the harsh season and great distance to that place from Marblehead, but after eight days absence he received the melancholy news that the pestilential distemper (which had carried off more than four hundred persons in Marblehead within a year) was broken out again in his family, and upon his return he found three of his children dead, and three very dangerously ill, and soon after he lost a fourth. This happened in one and twenty days, and within that melancholy space he slipt upon a ridge of ice, in his return from visiting a sick woman, and broke and splintered the bone of the upper part of his left arm, but he began to recover and to get strength, as the warm weather came on, till he very unhappily slipt on the plain grass and broke the same arm; that these troubles had been very heavy and expensive, and therefore he hoped the Society would honour a bill he had drawn on their treasurer for £ 20, and signify what time he should forbear to draw for his stated salary to balance this favour. And by a letter dated Sept. 12d, 1738, he asks leave to come to England on some very urgent affairs. The Society out of an hearty com-

passion for Mr. Pigot's misfortunes, ordered the treasurer to pay his £ 20 bill and hath given him leave to come to England for a short time, if his church can be regularly supplied in his absence." *3 Anniv. Sermon. (1733-38) 37, 38.*

1739-40. "The Rev. Mr. Pigot, missionary at Marblehead obtained leave of the Society to come to England for a short time and since his arrival Mr. Pigot hath been instituted to the Rectory of Chaldon in Surrey: whereupon the Society hath appointed the Rev. Mr. Malcolm, late a schoolmaster in New York and very strongly recommended to the Society for his good life and learning to succeed Mr. Pigot in the mission at Marblehead." The salary of Mr. Malcolm from the Society was £ 60. *4 Anniv. Sermon. (1739-40) 40.*

1745. "The Church at Marblehead, under the care of the Rev. Mr. Malcolm, is very orderly and the members thereof steady in the midst of great confusions lately raised there by enthusiasts, and now the dissenters come in great crowds to hear him upon occasional sermons." *4 Anniv. Sermon. (1744-45) 40, 41.*

The Rev. Mr. Malcolm continued his ministry in St. Michael's Church until the fall of 1749. Finding himself obliged to spend largely of his own means, he accepted of a parish in Annapolis, Maryland, and, Nov. 10th, of that year, in a letter to the Secretary of the Society, formally resigned the mission at Marblehead. *Mass. Hist. C. Papers, 435.*

The confusions, alluded to in the preceding Abstract, were those occasioned by Whitefield and others. The Church was very little affected by this excitement. It seems, indeed, to have gained many sober persons to its worship and communion, who desired quietness and order. An account of this reign of enthusiasm may prop-

er, connected with other Christian bodies. They experienced the baneful effects of it.

Few persons are now aware of the heat and extent of this fanatical excitement. To some extent it originated from the preaching of Whitefield and others. Causes much deeper and more powerful, however, were at work. It was, in fact a rebellion, wild and harmful, of the great masses of the unregenerated people against the sour and dreary precision and manifold tyranny of Puritanism. The day of repression had passed. Men were everywhere asking for the living bread and were fed on stones. The whole train of evils which were experienced in disorder and unseemly conduct in New England, and continue to be experienced in the form of moral apathy and infidelity, sprung naturally from the unscriptural and rigid teaching and practice of the descendants of those who had deafened the world with their outcries against spiritual oppression.

Respecting the Rev. Mr. Malcolm, the Rev. John Barnard furnishes what information we possess. "Their fourth minister was a Scotch gentleman, of great learning, and, being originally of the Kirk of Scotland, still retained some fondness for it, and therefore, though true to the Church of England, yet far from a bigot. With him we lived in close friendship, till upon some prospect and invitation to what he thought better accommodations, he also left his church and went to Maryland.—which occasioned their sexton to say, 'Their church was the healthiest church in the country, for they never buried a minister yet, though they had had four, who all run away.'" *Barnard's Autobiog. 5 Mass. Hist. So. Coll. (3d series).*

St. Michael's Church appears to have been without a minister until 1753. The principal reason of this long vacancy of the church was owing to the scant provision

made for the comfort and subsistence of their ministers. The Society appear to have insisted, in answer to the petition sent to them Dec. 5th, 1749, that the parish should provide a suitable glebe and parsonage and become responsible for the payment of some certain amount of money. It pursued the same course in most other cases. *Mass. Hist. C. Papers, 436.*

1753. "The members of the Church of England in Marblehead, having conformed to the rules of the Society, and provided an house and glebe for their minister, the Society upon their petition have appointed the Rev. Mr. Bours to officiate to them. This young gentleman is the son of Peter Bours, Esq. a worthy member of the Council of the Government of Rhode Island, educated and graduated, M. A. at Harvard College, and for some time before coming to England for Holy Orders, employed in reading the Service and Sermons in several destitute churches with universal approbation, both for his abilities and morals, and he, having received Deacon's and Priest's Orders, is hastening back to his cure. God grant him a safe and happy voyage, for, (according to the computation of the Rev. Dr. Johnson, the Society's missionary at Stratford) no less than five out of twenty-five Candidates from New England, for the Holy Orders of our Church, to his knowledge, have lost their lives in the attempt." *5 Anniv. Sermon. (1752-53) 44, 45.*

The Rev. Peter Bours was appointed a missionary to New England March 18th, 1753. His ordination must have been about the same time. The salary allowed him by the Society was £ 50. *Coll. Prot. Ep. Hist. So. 115.*

1756. "The Rev. Mr. Bours, the Society's missionary at Marblehead in New England, writes in his letter of June 26, 1755, that his church is in a flourishing state. He has a large and growing congregation, which behave with great decency at public worship, and his communi-

cants increase. In the last year Mr. Bours baptized sixty-one children and three adults." *Abstracts (1755-56)*.

1758. "The Rev. Mr. Bours, the Society's missionary at Marblehead, writes in his letter of July 25, 1758, that justice requires him to acknowledge the kind treatment he receives both from his own people and the dissenters, between whom there is a very good harmony subsisting, and his congregation is so much increased as to have his church well filled by the addition of several new members, and particularly by four German families, which had been driven from their settlements on the Eastern frontiers by the barbarity of the Indians. In the preceding year Mr. Bours had baptized seventy-one infants and four adults, and received seven new communicants after proper instruction." *5 Anniv. Sermon. (1758-59)* 57, 58.

1759. "The Rev. Mr. Bours, the Society's missionary at Marblehead, acquaints the Society in his letter of August 20, 1759, that his church was in a peaceable and increasing state, a good harmony continuing to subsist between that and the dissenters, and many persons of good character had been lately added to it, and he had baptized in his own congregation fifty-three infants and one adult after proper instruction, in the preceding half-year." *5 Anniv. Sermon. (1746-60)* 40, 41.

1760. The Rev. Mr. Bours, the Society's missionary at Marblehead, in his letter of July 20th, 1760, informed the Society that his mission was prosperous and that from June 24th, 1759 to June 24th, 1760, he had baptized one adult and 43 infants and admitted three persons to the Communion. *Mass. Hist. C. Papers*, 456.

1761. "The Rev. Mr. Bours, the Society's missionary at Marblehead, in a letter dated August 2, 1761, acquaints them that the greatest unanimity reigns amongst the several denominations in that place, that he had constantly a full audience, who are in general devout in their wor-

ship and exemplary in their lives. From June 24, 1760, to June 24, 1761, he had baptized fifty-nine infants. His communicants are forty-seven." *6 Anniv. Serm.* (1761-62) 40, 41.

1762. "The Society have likewise received a petition from the Church Wardens and Vestry of Marblehead dated Nov. 4, 1762, humbly asking the continuance of their favour in appointing a successor to the Rev. Mr. Bours, their late worthy missionary, who died Feb. 24, 1762, and begging leave to recommend Mr. Joshua Wingate Weeks, a person they think every way qualified, and seriously disposed to promote the interests of religion. They add, they have a parsonage-house and small glebe, and shall continue to advance 30 l. sterling per annum, or any encouragement in their power. This request the Society have complied with, having received from Benning Wentworth Esq., Governour of New Hampshire and the Rev. Mr. Arthur Browne, of Portsmouth, and many others, the fullest information concerning the character and qualifications of Mr. Weeks." *6 Anniv. Serm.* (1762-63) 44, 45.

In November 1762, the Vestry of St. Michael's Church, Marblehead "Voted, that the Sum of £30 Sterling be Laid on the pews of said Church to Defray the Charge of Mr. Weeks Going home to London to receive Orders for said Church." Mr. Weeks was ordained in the early part of 1763. He was appointed by the Society missionary to New England, April 17th, 1763. In July of that year, he commenced his duties as the Rector of St. Michael's Church; but, during the first year of his rectorship, he did not reside at Marblehead. *Front. Miss.* 315; *Coll. Prot. Ep. Hist. So.* 115.

1765. "The Rev. Mr. Weeks, the Society's missionary at Marblehead in the Province of Massachusetts Bay, in his letter dated August 13, 1764, acquaints, that the

Church Wardens have lately made a purchase of a small piece of land adjoining to the glebe, for the better accommodation of the parsonage-house, and have repaired the church, which is commonly well filled, and that a peaceable and charitable disposition reigns among persons of all denominations. In the course of the preceding year, Mr. Weeks baptized seventeen infants and three adults, married seven couple, and had five added to the number of his communicants." *6 Anniv. Sermon. (1764-65) 51.*

1769. "By a letter from the Rev. Mr. Weeks, missionary at Marblehead, dated June 21, 1768, the Society is informed that in the course of the year he has baptized forty-nine infants and one adult, married twenty-one couple, and several new communicants were added. The number of inhabitants at Marblehead is computed to be 6500, of which one-fifth at least he believes to belong to the Church; the rest are Independents or Congregationalists, but great harmony subsists between him and the dissenting ministers." *6 Anniv. Sermon. (1768-69) 22.*

1770. — "A like benevolent disposition is said to subsist among the people of Mr. Weeks' mission at Marblehead." *6 Anniv. Sermon. (1769-70) 21.*

1774. "The Rev. Mr. Weeks writes that his parish of Marblehead is in a flourishing condition." *7 Anniv. Sermon. (1773-74) 23.*

1776. "The Rev. Mr. Weeks has been driven from Marblehead, and his wife and eight children obliged to seek shelter in a wilderness." *7 Anniv. Sermon. (1775-76) 39.*

1778. "The Rev. Mr. Weeks, Missionary at Marblehead, embraceth an opportunity, by a private hand, of acquainting the Society, that he hath found it necessary to abstain from preaching." *7 Anniv. Sermon. (1777-78) 39.*

1779. "The Rev. Mr. Weeks, missionary at Marblehead, hath sent this detail of his conduct to the Society.

That, for nearly a 12 month after the Declaration of Independency, his people generally attended Divine Service in the Church, when he used the Liturgy compleat, till a law passed in the General Assembly against it. That, he then satisfied himself with visiting his flock from house to house, instructing and baptizing their children, and encouraging them to patience and perseverance in duty, under their difficult and trying situation, cautiously avoiding to give any offence, by intermeddling with civil affairs. But no innocency of intentions and no peaceableness of conduct could bring him security from the wild undistinguishing rage of party. He was not permitted to remain in this quiet state, but was summoned in the month of October 1777, before the special court at Salem, to answer to charges of what he had never done, and of which he was necessarily acquitted. But about a year after, he was called upon to take the oath of Abjuration, a refusal of which was to be followed by imprisonment during pleasure, and afterwards by banishment perpetual from the country. As the taking this oath would have been a violation of his conscience and duty, he freely declared that he could not take it. And then petitioned the General Court at Boston to give him leave to retire, which was most unjustly and inconsistently refused. Being thus reduced to the sad dilemma of either hurting his conscience by taking the oath, or of being exposed to most dreadful consequences if he did not, he privately endeavoured, and happily succeeded in making his escape, leaving behind him a mournful wife and eight children, relying on the pity and humanity of friends to support them. He is since safely arrived in England, where he purposes to continue till he can find some place abroad, where he may exercise his function, and be nearer his distressed family." 7 *Anniv. Serm.* (1778-79) 47, 48.

What the Rev. Mr. Weeks says in the Abstract of 1776,

and in a letter from Portsmouth under the date of April 7th, 1775, about "his wife and eight helpless children being obliged to look for shelter in a wilderness," "the horrors of which they had never seen or felt before," is rather figurative and does not convey the exact truth. His case was a hard one. The "wilderness" in which he and his family sought shelter, however, was the house of his brother-in-law, the Rev. Jacob Bailey, at Pownalborough. At that time there was some civilization and comfort on the Kennebec. He owned there about eighty acres of land and had visited there in better days. He arrived there with his family April 26th, 1775. They appear to have remained at Pownalborough until May 1776. They then returned to Marblehead. He was received with favor and treated generously. But in consequence of an Act of the General Court, he was obliged to desist from officiating, in the early part of 1777. *Front. Mis.* 107, 108, 315, 316 ; *Hawkins*, 246.

From this time until the settlement of the Rev. Thomas F. Oliver, in 1786, St. Michael's Church was vacant. It seems to have preserved its due organization. It was represented in the Convention of 1785, by Mr. Woodward Abraham. There may have been lay reading some part of the time. The parish may have had some service from the few Episcopal Clergymen who remained in the State. In the Convention of 1790, which formed the "Ecclesiastical Constitution for the Government of the Episcopal Churches" in Massachusetts, St. Michael's Church was represented by the Rev. Mr. Oliver and by Samuel Sewall, Esq., and Mr. Woodward Abraham. Mr. Oliver and Samuel Sewall Esq., were members of the Convention holden January 25th, 1791, which adopted the Constitution, drafted in the Convention of the preceding October. Mr. Oliver left Marblehead early in

1791. *Journal Dio. Mass. 1785, 1790, 1791; Sprague's Anns. Am. Ep. Pulp. 383, 384.*

In November 1791, the Rev. William Harris took charge of St. Michael's Church. Since 1788, Mr. Harris had been the Principal of the Academy at Marblehead. After he became the Rector of the Church, he continued to teach. St. Michael's Church was represented, in the Convention of 1796, which elected the Rev. Edward Bass, D. D., Bishop of Massachusetts, by the Rev. Mr. Harris and Samuel Sewall, Esq. In 1802, Mr. Harris resigned the charge of St. Michael's Church and accepted the Rectorship of St. Mark's Church in the city of New York. He removed to New York in February of that year. *Sprague's Anns. Am. Ep. Pulp. 384; Journal Dio. Mass. 1796.*

In April 1802 the Rev. James Bowers, a graduate of Harvard College, 1794, succeeded Mr. Harris in the Rectorship of St. Michael's Church. This church was represented in the Convention of 1804, which elected the Rev. Samuel Parker, D. D., to be Bishop of the Episcopal Church in Massachusetts, by the Rev. Mr. Bowers and Mr. Isaac Story. Mr. Bowers and Samuel Sewall, Esq., were members of the Convention of 1809, which took measures to secure the election of a Bishop over the Church in Massachusetts, New Hampshire, Rhode Island and Vermont. In 1812, Mr. Bowers resigned the Rectorship of St. Michael's Church and accepted that of St. Paul's Church, Kingstown, R. I.. *Journal Dio. Mass. 1804, 1809.*

The Rev. Mr. Bowers was followed by Mr. John P. K. Henshaw, in St. Michael's Church, as a Lay Reader, and afterwards for a short time as a Deacon. He was ordained June 13th, 1813, by Bishop Griswold, in St. Michael's Church, Bristol, R. I. He left Marblehead in order to serve in St. Ann's Church, Brooklyn, N. Y. *Bp. Gris-*

wold's Address, 1814; Sprague's Anns. Am. Ep. Pulp. 446.

In 1813, St. Michael's Church was represented in the Convention May 25th, by Mr. John Fedder and Mr. R. H. French. According to the report for that year, the parish numbered thirty-five families and twenty communicants, and there had been three baptisms. *Journal Dio. Mass. 1813.*

The Rev. Joseph R. Andrus, a graduate of Middlebury College, 1812, took charge of St. Michael's Church about 1815. He left Marblehead in 1817 and went to Virginia. *Bp. Griswold's Address, 1818.*

In 1817, the Rev. Benjamin B. Smith became the Rector of St. Michael's Church, by Institution. The parish was represented in the annual Convention of 1818, by the Rev. Mr. Smith and Dr. John Drury. Mr. Smith reported as connected with the parish sixty families, twenty-four communicants and seventy Sunday School Scholars. There had been during the year three baptisms, eight burials and one marriage. In 1819, Mr. Smith resigned the rectorship of this parish. *Journal Dio. Mass. 1818; Bp. Griswold's Address, 1820.*

In 1823, the Rev. Lot Jones officiated for a short time in St. Michael's Church. The parish was represented in the annual Convention of that year by Mr. Jones and by Dr. John Drury and Ralph French, Esq. Mr. Jones reported twenty families, nineteen communicants, five baptisms, four burials and one marriage. *Journal Dio. Mass. 1823.*

Immediately after his ordination as a Deacon, May 3d, 1825, the Rev. Thomas S. W. Motte commenced officiating in St. Michael's Church. In the annual Convention of 1826, the parish was represented by the Hon. Ralph H. French. Mr. Motte reported forty-five families, twenty-seven communicants, ten baptisms, two burials, three marriages and thirty Sunday School Scholars, and nine

confirmations. Mr. Motte appears to have left Marblehead early in 1827. *5 Gos. Advo.* 203; *Journal Dio. Mass.* 1826.

Since the time of this report, St. Michael's Church has been served by the Rev. Joseph H. Price, the Rev. G. C. V. Eastman, the Rev. William H. Lewis, the Rev. John P. Robinson, the Rev. Moses P. Stickney, the Rev. Edward Ballard and others.

The growth of the Episcopal Church in Marblehead during more than a hundred and fifty years has been inconsiderable. The population, indeed, has not increased rapidly. About the commencement of the war of the Revolution, it was 6,500. By the last census of the State, it was 7,705. The most prosperous days of St. Michael's Church, according to the reports contained in this memoir, were before the war, under the care of the good and faithful missionaries of the Society for the Propagation of the Gospel. Of late years a little progress has been made. In the report of the Church to the Convention of 1871, the number of communicants is stated to be seventy-eight, and, during the year preceding, there had been one baptism and two confirmations. The parsonage and glebe, belonging to St. Michael's Church, procured about 1753, and mortgaged in 1819, in order to raise \$400, due the Rev. Mr. Smith for services rendered, was lost in 1821. It is pleasant to know that through the liberality of two Christian ladies—daughters of Mrs. Eunice Hooper—a Rectory has been provided for the parish.

St. Michael's Church is interesting as a relic of the past. Many of its features are unchanged. The massive Communion Plate now used in it was presented, in 1745, by Mr. David Le Gallais. *Hist. Ser. by the Rev. John W. Leek, 1872.*

THE REV. PETER BOUKS, son of Peter Bours, Esq., of Newport, R. I., was born in 1726. He graduated at Harvard College in 1747. He was ordained in England in the early part of 1753. March 18th, 1753, he was appointed a missionary to New England by the S. P. G. He became the Rector of St. Michael's Church, Marblehead, in July 1753. He died February 24th, 1762.

Having regard to the reports of Mr. Bours to the Society in England, it is evident that his ministry in Marblehead was very successful. His pure life, amiable manners and chastened zeal in the service of the Master secured for him the kindly regards of all men. The memory of him is still fragrant. One reads with a melancholy satisfaction the following epitaph upon the monument over his body in the burying ground near the old church: "Under this stone lies the body of the Rev. Peter Bours, once Minister of this church: which office for the space of nine years, he discharged with faithfulness, teaching the doctrines of the Gospel with plainness and fervency; illustrating the truth and reality of what he taught, by his own life, the goodness of which joined with great candour, and unbounded benevolence of mind, obtained for him not only the most sincere love of his own people, but also the esteem of virtuous men of every persuasion. He died Feb'y 24th, 1762, aged 36 years. To his Memory his people have erected this monument, in testimony of his great worth, and their sincere regards.

Persuasion draws, Example leads the mind :
Their double force compels, when meetly joined."

The following sentences of the Rev. John Barnard are here appropriate: "Their fifth minister was the worthy Mr. Bours, of Rhode Island, bred at our college—a man of an excellent temper, good learning and great piety, whose good carriage gained more to the Church of Eng-

land than all the years that preceded him. My people were very fond of him and kind to him, insomuch that the Church Minister has told me, he received more presents from my people than his own; and I and Mr. Bradstreet, of the other church in the town, maintained the strictest brotherly love and friendship with him." *Hawkins, 219; Coll. P. E. Hist. So. 115; Updike's Hist. Narr. Ch. 291—293; Barnard's Autobiog.—5 Mass. Hist. So. Coll. (3d series).*

THE REV. JOSHUA WINGATE WEEKS, was a lineal descendant of Leonard Weeks, who settled in Portsmouth, N. H., in 1667. He had sons, John, Samuel, Joseph and Joshua, and two daughters, Mary and Margaret. Joshua Wingate, the oldest son of Col. John and Martha (Wingate) Weeks was born in Hampton, N. H. He graduated at Harvard College in 1758. He was ordained in England in 1763, and appointed, by the S. P. G., a missionary to New England, April 17th, 1763. He became the Rector of St. Michael's Church, Marblehead, in July 1763. In 1775, on account of his political views, he was obliged to leave his parish and seek refuge at the house of his brother-in-law—the Rev. Jacob Bailey in Pownalborough. In 1776, he returned to his church in Marblehead and officiated for some time. In 1778, he sailed for England from New York, to which place he had fled, leaving his family dependent on charity. In 1779, he was appointed, by the Society, missionary to Annapolis Royal, Nova Scotia, with a salary of £140. He arrived at Halifax July 16th, of that year. The 7th of the following September, he went to New York and remained there until the spring of 1780. During this long absence from his mission, which gave offense to the Society, the Rev. Mr. Bailey was appointed to be the missionary at Annapolis Royal. It was claimed that the Garrison there belonged to the incumbent of the parish. Mr. Weeks

insisted on his right to it, on the ground of his prior appointment, leaving Mr. Bailey to do the duty without compensation. In 1784, Mr. Weeks was in England for the purpose of arranging his differences with the Society. After having considered his apologies and explanations, the Society required him to give up all claim to the Garrison at Annapolis, promising him, in that case, employment on the first vacancy. This he refused to do, and, on the Fulham manuscript list of missionaries, it was written, opposite to his name and appointment, "*Ejected himself.*" The Chaplainship of the Garrison at Annapolis, by an order of the Governor, John Wentworth, dated January 20th, 1794, was at last given to the Rev. Mr. Bailey. These various transactions, in regard to the mission and garrison at Annapolis, caused a lasting alienation between Mr. Bailey and Mr. Weeks. By some means and influences, Mr. Weeks was subsequently employed by the Society. In 1793, he was the missionary at Preston, N. S. In 1795, he removed to Guysborough. He died in 1804, it is supposed, at this place.

Having regard to the ministry of Mr. Weeks at Marblehead, the Rev. John Barnard says he was "a virtuous, learned, sweet-tempered gentleman, with whom we live as brethren. And may a good God spare him long a blessing to them."

One would like to close here this outline of the life of the Rev. Mr. Weeks. But the course he pursued in regard to the Rev. Dr. Bass of Newburyport does not indicate a particularly sweet temper, nor the sentiments of a gentleman. While in England in 1778, Mr. Weeks made such representations to the Society, respecting the political views and conduct of Dr. Bass in his very critical situation, as led to a suspension of his pay, and finally, by the corroborative testimony of the Rev. William Clark of

Dedham, then in London, his dismissal from the employment of the Society.

The Rev. Mr. Weeks, prior to his going to England for Orders in 1763, married Mary Treadwell of Ipswich, Mass. They had a family of eight children. Respecting the fortunes of this family no information is here possessed. *Farmer's Genealog. Reg.; Coll. P. E. Hist. So., 115; Front. Mis. 182, 183, 201, 224—227, 312—317; Sprague's Anns. Am. Ep. Pulp. 204; Barnard's Autobiog., 5 Mass. Hist. So. Coll. (3d series).*

THE REV. WILLIAM HARRIS, S. T. D., S. H. S., son of Daniel and Sarah (Church) Harris, was born in Springfield, Mass., April 29th, 1765. In the annals of Massachusetts, the name of Harris occurs as early as 1639. In 1828, twenty-eight of that name had graduated at the N. E. and N. J. colleges. The family to which the subject of this sketch belonged was connected by marriage with that of William Pynchon who came to America in 1630, and, also, that of George Wyllis, Governor of Connecticut, who came to this country and settled at Hartford in 1638.

William Harris graduated at Harvard College in 1786. Having devoted some time to the study of theology, he was licensed as a minister of the Congregationalist denomination. On account of a delicate state of health, he gave up preaching and commenced the study of medicine under the direction of Dr. Holyoke of Salem. While in Salem, he became acquainted with the Rev. Thomas F. Oliver, then the Rector of St. Michael's Church, Marblehead. Mr. Oliver put into his hands a Compend of Hooker's Ecclesiastical Polity. The result of this reading and the use of the Book of Common Prayer was his conformity to the Episcopal Church. He was ordained Deacon by Bishop Provoost in Trinity Church, New York, October 16th, 1791, and, on the Sunday following, Priest,

by the same, in St. George's Chapel. In November of the same year, he became the Rector of St. Michael's Church, Marblehead. To the duties of his Rectorship, he added those of the Principal of the Academy in that place. In February 1802, he took charge of St. Mark's Church, New York. Here he established and taught a classical school. In 1811 he was elected President of Columbia College, and held this office in connection with his parish until 1816. He then resigned his Rectorship and gave his time and attention wholly to the College. He died at Columbia College, October 18th, 1829.

Mr. Harris received the degree of Doctor of Divinity from Harvard College, and also from Columbia College in 1811.

In 1791, Mr. Harris married Elizabeth, daughter of the Rev. Jonas Clark of Lexington, Mass. They had seven children. The two youngest were sons—Josiah Dwight and Robert William. Two of the daughters died young. JOSIAH DWIGHT graduated at Columbia College in 1822. He was a Surgeon in the U. S. Army, distinguished for ability and skill. He died at Fort Smith, Arkansas, in 1833. ROBERT WILLIAM graduated at Columbia College in 1825. He is an Episcopal Clergyman and Rector of the Church in Astoria, N. Y.

The Rev. Dr. Harris published three Sermons: one delivered before the Diocesan Convention of Massachusetts in 1794; one delivered before the Convention of the Diocese of New York in 1810, and a Farewell Sermon delivered in St. Mark's Church in 1816.

The personal appearance of Dr. Harris was unusually pleasing. His manners were quiet and gentle. He possessed real and deep learning. As a preacher he was thoughtful and dignified. His style of composition was natural and chaste. The character of Dr. Harris was a thing of beauty. In spirit he was meek. In the various

relations which he sustained, he did well his appointed work. Imbued with the pure and loving principles of the Gospel, he enjoyed, in an eminent degree, the affections and reverence of all good men. *Farmer's Genealog. Reg.; Sprague's Anns. Am. Ep. Pulp.* 383—388.

THE REV. EDWARD BALLARD, S. T. D., S. H. S., was born in Hopkinton, N. H., November 11th, 1804. He graduated at the General Theological Seminary, in 1829. July 5th, 1828, he was ordained Deacon by Bishop Hobart, in St. Paul's Chapel, New York; and Priest, by Bishop Griswold in St. Andrew's Church, Hopkinton N. H., September 16th, 1830. August 16th, 1829, he took charge of St. Luke's Church, Charlestown, N. H. In 1831, he added to the care of this Church that of St. Peter's Church, Drewsville. During the same time, he officiated occasionally in Perkinsville, Vermont. He resigned these parishes at Christmas in 1831. Early in 1832, he became the Rector of St. Stephen's Church, Pittsfield, Mass. He continued in charge of this church until 1848. Soon after leaving Pittsfield, Mr. Ballard became the Rector of St. Michael's Church, Marblehead. He resigned this parish in 1852, and became the Principal of the Episcopal Academy of Connecticut. He held this position until 1858. In the summer of that year, he removed to Maine and became the Rector of St. Paul's Church, Brunswick. He officiated here until the close of his life—November 14th, 1870. "Sunday, November 13th, 1870," writes his daughter, "his afternoon Sermon was from the text, 'Whose I am, and whom I serve.' He seemed to be in usual health on that day, but early the following morning was smitten with fatal illness and died the next night of apoplexy of the heart. His remains were interred at Hopkinton, N. H."

During his life, Dr. Ballard received many marks of regard and trust from several institutions and other sour-

ces. He received the degree of A. M. from Dartmouth College in 1830, from Trinity College in 1845 and from Bowdoin College in 1858. Trinity College conferred on him in 1865, the degree of S. T. D. From 1861 to the time of his decease, he was the Secretary of Maine Historical Society. From 1865 to 1868, he was the State Superintendent of Public Schools. He was President of the Standing Committee of the Diocese, several times a Deputy to the General Convention, a Member of the General Board of Missions and a Trustee of the General Theological Seminary.

Facts and dates cannot give much insight into a man's character. They simply serve as way marks of one's course. It would be both pleasant and profitable to pause at each of the points above noted and observe the manifold charitable works and studious ways of this great and good man.

The two parts of a great river of most interest are its source and mouth. In the one, we see it flowing gently through field and wood, refreshing them and reflecting their tints and the aspect of the country. In the other, we observe it broad and placid, bearing on its bosom the full freighted ships of many nations. Thus is it with a true and thoughtful life. The character of Edward Ballard, patient, diligent and devout, at the beginning of his ministry of forty years in the Church of God, in the little rural parish of Charlestown, possesses the charm of true beauty. In his character, matured by various culture and long experience, at the close of life, we see dignity and greatness, and are led to think of the pleasure which will be enjoyed hereafter in the concourse of the great brotherhood of the wise and good. Each will bring from the scenes of earth and time some thing to increase the fund of knowledge and felicity.

Dr. Ballard married Sarah L., daughter of Gen. L. R.

Morris of Springfield, Vermont, in 1833. They had four children. One died in infancy and one at the age of twelve years. Mrs. Ballard died in 1847. In 1849, Dr. Ballard married Elizabeth M. Cutter of Yarmouth, Maine. She survived him.

CHAPTER V.

I. CHRIST CHURCH, BRAINTREE, QUINCY. II. CHRIST CHURCH, BOSTON. III. ST. ANDREW'S CHURCH, SCITUATE, HANOVER. IV. TRINITY CHURCH, BOSTON.

I.

CHRIST CHURCH, BRAINTREE, (QUINCY).

The town of Braintree was incorporated in 1640. Before that time the territory had been considered a part of Boston. In the old records it was called Mount Dagon, Merry Mount and Mount Wollaston. It was first settled in 1625.

At the earnest request of Colonel Morris of New Jersey, and, in answer to the petition of persons in Braintree attached to the Church of England, in 1702, the Rev. William Barclay was appointed by the Society for the Propagation of the Gospel "the Church of England Minister at Braintree in New England. He had an Annual Encouragement of Fifty Pound and a Gratuity of Twenty-five Pound for present Occasions." *Kennett's Account*, 31, 32; *Humphreys*, 61.

It is not known how long Mr. Barclay officiated in Braintree. About 1704, he returned to England. In 1711-12, the Rev. Thomas Eager, on a salary of fifty

pounds and an allowance of books, was appointed the missionary to Braintree, Swanzy and Little Compton. *Kennett's Acc.* 55; *Mass. Hist. C. Papers*, 220.

Aug. 12th, 1713, Mr. Eager wrote to the Secretary of the Society in regard to his mission. He told the old story of taxation and opposition to the Church. He stated that "the Number of my hearers is uncertain; sometimes 30, sometimes fewer; but yet I am pleased to tell you that here are above 12 Communicants who receive monthly; pious and devout people they are and have been suffering on account of their Religion above 20 years, Mr. Vesey's father now Minister of New York in particular." He reported that he had visited Swansea and Little Compton, which were connected with his mission, but he found there no Churchmen. *Mass. Hist. C. Papers*, 91-93.

But for reasons not now understood, Mr. Eager did not remain long in Braintree. In December 1713, he petitioned Sir Francis Nicholson, who at that time had a general supervision of the missions of the Society in the northern colonies, showing that "he had found himself very uneasy there with the people, and therefore desired to be dismissed and to have the arrears of his salary paid him that he might discharge his debts and remove elsewhere." By the advice of Gen. Nicholson and Mr. Miles and the Vestry of King's Chapel, Boston, he was dismissed from his mission. *Greenwood*, 77, 78; *Mass. Hist. C. Papers*, 95.

In the Abstracts of 1713-14, we have this information respecting Braintree; "There has been order'd to the Reverend Mr. *Lucas*, appointed to *Braintree* of *Massachusetts's Bay* in *New-England*, 50*l.* per Ann., the Church-Wardens and Vestry having petitioned, by his Excellency General *Nicholson*, (whilst he was deputed by the Society to superintend Ecclesiastical affairs in those Parts) for

such an orthodox Minister, on the Removal of the former, that they might not be *as Sheep without a Shepherd.*" *2 Anniv. Serm. (1713-14) 47, 48.*

The Rev. Henry Lucas was the next year transferred to Newbury. After his removal, the Church of England people in Braintree appear to have asked the Society for the appointment of some one to act as "a Reader and Schoolmaster." Being few in number, they evidently could not make proper provision for a clergyman. They had neither church edifice nor parsonage. No one was appointed to this mission as Reader or Missionary until 1727. *2 Anniv. Serm. (1714-15) 19, 26.*

In 1725, measures were taken to build a Church in Braintree. August 26th, 1725, a lot of land was given by William and Benjamin Vesey to build a Church of England upon, and for no other purpose. There is in existence a bond of Samuel Paine, dated August 13th, 1725, to pay £ 5 to Peter Marquand and others, a Committee, for building a Church of England in Braintree. *Whitney's Hist. Quincy.*

It appears, also, from another bond, between Ebenezer Miller and Henry Turner, Peter Marquand, John Vesey, George Cheeseman, Benjamin Vesey and Samuel Paine that Mr. Miller received £ 100, which sum was to be returned to Turner and others, with interest, in one year, if before that time he should not be appointed to preach as a minister of the Episcopal Church in Braintree, by the honorable Society for the Propagation of the Gospel. This money was given to defray the expenses of Mr. Miller in going to England for Holy Orders. *Whitney's Hist. Quincy.*

In due time the Church was built, and the Rev. Ebenezer Miller, having been ordained, was appointed, August 26th, 1727, missionary to Braintree. The salary of Mr. Miller from the Society was £ 60. According to a

record in Mr. Miller's hand writing, the first meeting in the new Church was held on Easter Monday 1728. *Whitney's Hist. Quincy ; 2 Anniv. Serm. (1726-27).*

In 1728-29, the Society published the following: "From the Rev. Mr. *Miller*, Minister at *Braintree* in New England, That since he hath been there he hath baptized Eleven Children, and the number of his Communicants is Seventeen ; that there are some people who profess to be of the Church of *England*, living about 20 miles from *Braintree*, to whom he has promised to preach the last Sunday in the Month." *3 Anniv. Serm. (1728-29) 47.*

1731--32. "The Rev. Mr. *Miller*, Minister at *Braintree*, acquaints the Society That his Congregation increases, and since he hath been upon his Mission, he hath at times Preached to some People of the Church of *England*, at *Scituate*, a Town about 17 or 18 miles distant from *Newbury* [*Braintree?*] ; formerly he Preached in a Private House, where he had as large an Auditory as the House could well contain. But the People have lately built a Church, and placed it conveniently for the Accommodation of several neighbouring Towns as well as *Scituate*. The Church was first opened the *11th of October* last, when he Preached to the People, and baptized 8 Children.—There were such Numbers of People that some could not get into the Church. Upon *St. Andrew's Day* he Preached to them again, and tho' the Weather was very Cold, and the Church very open (as not being quite finished) the Church was almost full ; and the People, who before were unacquainted with the Service of our Church, appeared serious, and much pleased." *3 Anniv. Serm. (1731--32) 60, 61.*

1735--36. "The Reverend Mr. *Miller*, Missionary at *Braintree*, writes the *21st of June*, 1736, that he hath distributed the Prayer Books sent him by the Society where he thought they were most wanted, and would do the

most good ; that within twelve Months past he had baptized nine Infants and 4 Adults, 2 of which were Negroes ; that he continues to preach at *Bridgwater*, about 20 miles from *Braintree*, as often as he can conveniently, and hopes in time there will be a Church settled in that Town." 3 *Anniv. Serm.* (1735--36) 48.

1736--37. "The Reverend Mr. *Miller*, Minister at *Braintree*, writes, Decemb. 13, 1738, That his Congregation continues to increase, and he had baptized twelve Children, and admitted several Persons to the Communion the preceding half Year ; and had preached several Times at *Bridgwater*, about twenty Miles from *Braintree*, and hoped in time to establish a good Congregation there." 3 *Anniv. Serm.* (1736--37) 40.

Apr. 5th, 1739, the Rev. Mr. *Miller* wrote to the Secretary of the Society that "from March 25th, 1738 to March 25th, 1739, I baptized eleven Infants, one adult white person, and one adult negro ; the number of my communicants is forty-six." *Mass. Hist. C. Papers*, 326.

1740--41. "The Reverend Mr. *Miller*, Missionary at *Braintree*, writes by a letter dated *August* the 4th, That in Obedience to the Commands of the Society, he would afford the destitute Church at *Scituate* what assistance he could ; and that he would go thither shortly, and acquaint them with the kind Concern of the Society for them. He adds, that a wealthy *Jamaica* Merchant had resided a considerable time in his Parish on account of his Health, and they conversed together frequently about the best Method of instructing the Negro Slaves ; and the Gentleman objected the very great Difficulty of instructing adult Negroes brought from *Guinea* on account of their Stupidity, the variety of their languages etc., but agreed that the young Negroes born upon the Plantations might be instructed at an easy Rate by Schools erected on purpose to teach them ; and said, he would himself take this

Method, if he lived to return to *Jamaica* ; but it pleased God to take him out of this Life soon after, without an Opportunity of putting this good Resolution in Practice. Mr. *Miller*, since his last Account of Baptisms in July 1739, had baptized nineteen Infants and one Adult,” 4 *Anniv. Serm.* (1740-41) 52, 53.

In 1746-47, Mr. Miller made a voyage to England. He returned about the beginning of 1748. His arrival in this country is thus noticed in the Abstracts of the Society : “ Dr. *Miller* acquaints the Society of his Arrival at *Piscatua* ; that he had preach’d the Lecture at the King’s Chapel in *Boston*, begun by the Clergy in the Neighbourhood, to a much more numerous Auditory than he expected.” 4 *Anniv. Serm.* (1747-48) 40.

During the next eight years, the Society gave no reports from Dr. Miller. In his quiet round of duties, incidents of note were doubtless rare. In 1756, the notice we have of him and his work is pleasant. “ The Rev. Dr. *Miller* in his Letter of March 25, 1756, writes, that his Parish increases, as doth the Credit of the Church in the Country ; he continues his Labours at *Stoughton*, and had been lately invited to *Dedham*, where he purposed to go and officiate soon.” 5 *Anniv. Serm.* (1756-57) 44.

“ The Rev. Dr. *Miller*, the Society’s Missionary at *Braintree*, acquaints the Society, by a Letter dated Jan. 8, 1757, that his Congregation there is regular and good and that he had lately opened a Church at *Stoughton*, which, though not quite finished, was much more decent to perform Divine Service in than a private House ; and by his second Letter dated July 2, 1757, he writes further, that he had officiated several Times at *Dedham*, about 12 miles from *Braintree*, where there is a Number of steady professed Members of our Church. And Mr. *Samuel Colburn*, late of that Town, hath by his will left a Acre of Land to build a Church on, and 200 l. of that Currency

towards the building of it; and hath likewise left an Estate of one hundred and eleven Acres of Land, with an House and Barn upon it, to the Edowment of the Church, after the Death of his Mother, a Woman advanced in years; and this Estate hath been lately appraised by Persons upon Oath at between seven and eight hundred Pounds Sterling; an handsome Bequest, as Dr. *Miller* rightly observes, from one who was only a private Centinel in the Provincial Troops in the Summer preceding, and died in the Expedition against *Crown Point*." 5 *Anniv. Serm.* (1757-58) 40.

April 13th, 1761, Dr. Miller wrote to the Secretary of the Society, "Having nothing particular to write relating to my own Parish [I] take the opportunity to inform you, that the Sunday after Easter I got Mr. Apthrop to supply my Church, & I opened the Church at Dedham, being the Sixth that I have had the pleasure to open since I have been in the Society's service; and the last Week I officiated at Houghton, [Stoughton?] & the People desired me to procure them a Bible & Common Prayer Book for use in the Church. If you will be so good as to propose their Pet'n to the Hon'ble Society, it is probable, in their wonted charity, they will bestow them upon that Church. In almost all my Letters for sev'l Years I have Petitioned for some smaller Common Prayer Books, to bestow them on the poorer sort of People, for which I am continually solicited; & they are very scarce & very dear here. I hope soon to receive some from the Ven'ble Society, and I will carefully dispose of them where they will be most likely to answer the end of the Charity." *Mass. Hist. C. Papers*, 465, 466.

February 11th, 1863, Christ-Church was left vacant by the decease of the Rev. Dr. Miller. During his ministry in it of thirty-six years, he baptized 488 infants and adults. At that time, there were fifty families connected

with it and fifty communicants. *5 Christian Witness, (1839) 173.*

July 27th, 1764, the Rev. Edward Winslow, who was appointed by the Society the missionary to Stratford, Connecticut, March 31st, 1755 became the missionary at Braintree. A letter of Mr. Winslow to the Secretary of the Society about this time is of interest.

“Stratford, Jan. 18th, 1764.

Rev. Sir :

I addressed you the latter end of November past, on the proposal from the venerable Society, contained in your letter to Rev. Dr. Johnson of restoring to him this mission, and of my succeeding to that of Braintree. In consequence hereof, I soon made a journey to Braintree, with the Doctor's consent and advice, and was absent 6 weeks. I officiated there and at Stoughton. The people of that mission are much fewer in number, and (saving a few polite families who reside in and about that place) of more obscure condition than I have served here ; but as they seemed disposed to receive me kindly, and exert themselves as far as can be reasonably expected, in gratitude for the continuance of the Society's favour and bounty, and as I find, upon the whole, that I shall at least be as well off, in point of income, as I am here, and enjoy besides many advantages in being near my native place and my relations and friends, which I cannot at the distance I am now ; and further, as I think there is some hopeful prospect of being, with the Divine blessing, useful to the purposes of my employment in the Society's service. For these reasons I think it a point of prudence and necessary regard to my family, as well as a deference I owe to the Society's directions, and a respect due to Dr. Johnson, to accept this offer, and beg leave now to acquaint the venerable Society of my determination to

do so; and, with their permission, I resign the salary here to the worthy doctor, from last Christmas. As soon as the season will allow, I shall have my family removed. Meantime I propose to make another visit to Braintree, and give all the attendance I am able, till I can fix myself there. We are at the distance of 200 miles, which makes the task of removing a family troublesome and tedious, especially as there can be no water passage, with safety, till the spring is far advanced. It gives me the greatest satisfaction and occasion of thankfulness to God, that I leave this Mission, with the general affection of this people, and their kind acceptance of my past unworthy services, and that through the Divine goodness, I can restore this Church to the Doctor in the like reputable condition in which I received it; and, as I trust, with some substantial addition to its strength. The people cannot, I hope, be so wanting to themselves, as not to be sensible of the superiour advantages they will enjoy under the Doctor's care, and the methods he is disposed to take for the best interest of the Church, and to perfect what his faithful affection and labours began among them: for which he deserves all the honour and respect they can shew him. I sincerely wish and pray he may meet with such return, and be vouchsafed the Divine blessing, to render his valuable life still further useful to this congregation, and to the general interest of religion in this Colony, in which the Church continues to make substantial progress, notwithstanding all the obloquy of late cast upon that and upon the Society, for supporting missions here. It is easily seen, much of this virulence is mainly designed to weaken, and if possible, destroy the influence of the Church of England, as the barrier it is likely to prove against infidelity and enthusiasm: and of the necessity of some such guard, serious Christians are and will be more and more convinced, from the preval-

ing of those extremes among us.”——2 *Church Documents*, (Conn.) 57, 58.

The salary of Mr. Winslow from the Society, after his removal to Braintree, was £ 60 per annum. Probably it was reckoned from December 25th, 1763. He was not fairly settled in Braintree until July 27th, 1764.

1765–66. “The Rev. Mr. Winslow, the Society’s Missionary at *Braintree* in the Province of *Massachusetts*, in his Letters, dated *Jan.* 1, and *July* 6, 1765, writes, that the people of *Braintree* have purchased a decent and convenient House, and about 7 Acres of valuable Land, for the Use of the Missionary, at the Expence of 230 l. Sterling: In the Disposal of which Sum they have acquitted themselves to their own Reputation and Mr. Winslow’s Satisfaction. In *Braintree* there are 50 families belonging to the Church, and 53 Communicants; in *Stoughton*, 20 Families, and 18 Communicants; and at *Dedham*, and in the Neighbourhood, 10 or 12 Families, and 11 Communicants. At the two last Mr. Winslow officiates alternately one *Sunday* in each Month, at which Times the two Congregations unite and make a decent Appearance. When the estate left by Mr. Colburn, comes into the Hands of the Church at *Dedham*, there will be a good Foundation for the Settlement of a Minister between the Churches of *Stoughton* and *Dedham*. Within the Year Mr. Winslow baptized in his Mission, 22 Infants, 1 White and 2 Negro Adults.” 6 *Anniv. Serm.* (1765–66) 12.

Of the sum paid for this house and land, the Apthrop family gave about \$ 300. Mrs. Sarah Apthrop of Cambridge, England, presented the Communion Service used in this Church. In the day of darkness and rebuke, the income of this property enabled the parish to keep the church edifice in repair and to pay for the occasional services of clergymen. 5 *Christain Witness*, (1839) 173.

July 1st, 1766, Mr. Winslow wrote to the Secretary of

the Society, "Our worship at Braintree, Stoughton and Dedham is constantly & decently attended, & I have reason to hope the power of Religion is known among our members & that they honestly aim to abound in its genuine Fruits. I have baptized in the past six months 4 adult young persons of one family, 8 White & 2 Negro Infants. The number of Communicants at Braintree is usually about 40; at Stoughton upwards of 20 including those who attend from Dedham; where, on account of their small numbers and the inconvenient condition of the Church, this holy Ordinance, cannot with proper decency be administered to these people at Stoughton and Dedham, whose numbers unitedly make up near 30 Families, may in time see themselves formed into a decent Congregation, and be under some advantage from the Estate which will devolve to the Church at Dedham." July 23d, 1767, Mr. Winslow wrote, "We have some small accession to our Numbers at Braintree, and I have probable hopes that the two Churches at Stoughton & Dedham will encrease. These have at present the advantage of public service every Sunday, being attended alternately by a young Gentleman, son of an eminent Dissenting Minister, who at a late Convention of our Clergy at Boston, declared his conformity to the Church and offer'd himself as a Candidate for Holy Orders, and has been accordingly mentioned in a Public Letter from the Clergy to my Lord of London. This Person has with our advice consented to reside with the People of Stoughton and Dedham as a reader until he can know whether the infirmity of deafness which he has the misfortune to labour under will prove an impediment to his ordination, and until he can meet with some prospect of a Settlement. Should he be able to pursue this design I could wish these People might have it in their power to encourage his return to them as their Minister, as he bears

an amiable character both in respect of his piety and his abilities, and would be very useful in such a Station notwithstanding his infirmity, but I am persuaded their circumstances will not admit of their engaging for a Title until the Church at Dedham comes into possession of the Estate there.”—Jan. 1st. 1768, Mr. Winslow wrote, “Altho’ it be by slow degrees, yet we do find some substantial increase to our number. Our Church at Braintree is usually decently filled, & in the Summer Season we should, not seldom, be glad of more room.”—June 30th, 1768, Mr. Winslow notices, in his letter, the “great bitterness of Spirit against the Church on account of the recent addresses on the subject of resident Bishops on this continent.” He had much satisfaction in the consistent lives and loyal sentiments of his congregation.—Jan. 2d, 1769, Mr. Winslow mentioned the alacrity of his people in the performance of their religious duties and their steadfastness, amidst much confusion, in regard to the Government. July 4th, 1769, Mr. Winslow wrote, “The congregation here continues steadfast to their profession, happily in Union among themselves, & at peace with their Neighbors, & affectionate to me. I trust they are in general sincerely desirous to evidence their value for the means they enjoy, by the visible influence of Religion upon themselves and their Families.”—Jan. 1st. 1771, Mr. Winslow wrote. “The attendance on the public worship, & at the Altar is decent & reputable. Our People in general appear to be attached to their profession,” and sensible of their obligations to the Society. His letter of July 1st, 1771, is quite similar in its tone and sentiments. *Mass. Hist. C. Papers*, 525, 532, 533, 535, 547, 556, 558.

1772—73. “The Rev. Mr. Winslow, Missionary at Braintree, acquaints the Society, that he hath baptized 1 adult young man, 6 white and 1 negro infant, and one ne-

gro woman; that his congregation is small and scattered, but firmly attached to the Church. And in a second letter he writes, that his congregation is steady and regular." 7 *Anniv. Serm.* (1772-73) 20, 21.

1773-74. "The Rev. Mr. Winslow's congregation at Braintree are much the same as usual; and the Church at Bridgewater hath been completely repaired." 7 *Anniv. Serm.* (1773-74) 23.

1774-75. "The Rev. Mr. Winslow writes, that the Church at Braintree has been repaired and enlarged. That he hath upwards of 50 communicants, and hath baptized 8 white and 2 negro infants, and 1 adult of 70 years of age. He hath undertaken, jointly with Mr. Clark, that the Church of Bridgewater shall be served once a month." 7 *Anniv. Serm.* (1774-75) 25, 26.

1775-76. "The Rev. Mr. Winslow acquaints the Society, that in the last 12 months he hath baptized 11 infants, and that on his appointment to the mission, a purchase was made of a small House and about 7 acres of land, for the benefit of the mission, of the yearly value of about 12 l. sterling." 7 *Anniv. Serm.* (1775-76) 39.

1776-77. The Society acknowledges the receipt of a letter, "from their worthy missionary Mr. Winslow, acquainting the Society with the death of a very respectable clergyman, the Rev. Mr. Thompson, their missionary at Scituate and Marshfield. In compliance with whose last request, and with the importunity of the people, who are in general deserving and numerous, Mr. Winslow attends those two Churches, as frequently as his other duties will permit. In the half year ending at Christmas 1775, he baptized 14 white infants, and 1 negro child." 7 *Anniv. Serm.* (1776-77) 54.

1777-78. "Two letters have reached the Society from the Rev. Mr. Winslow, Missionary at Braintree. In the former of these, dated August 1776, he says, that he

continued to take care of the late Mr. Thompson's congregations at Scituate and Marshfield, till the 9th of June; when after preaching to a very numerous assembly, he was cited to answer to a charge of sowing discord and dissention. He was accused of reading the prayers for the King, examined first by a committee of safety, and then by the committee of Braintree, who returned him to the General Assembly as contumacious. He did not, however, find that any further notice was taken of it, and continued to officiate, as usual at Scituate. He adds, that the southern colonies had chiefly complied with the alterations in the Liturgy required by their respective rulers; that all the Churches in Connecticut and Rhode Island were shut up, except Trinity Church, where the prayers for the King are omitted; and that himself and Mr. Clarke of Dedham had determined to shut up theirs, if required to pray for the present rulers. Within the last six months, he had baptized 3 adults, 22 white children and 1 negro."

"In his second letter of January 1st, 1778, he informs the Society that no further notice has been taken of him by the General Assembly, and that he continues to preach and pray for the King every Sunday and Friday, notwithstanding various threatenings thrown out to intimidate him, he being resolved not to desist till compelled by some authoritative measures. He speaks in high terms of the firmness and zeal of the principal members of his flock at Braintree: hath been obliged to shut up the Churches at Scituate and Marshfield, and Bridgewater; but continues to visit those places occasionally, to administer baptism, and perform other private offices. In the last six months he hath baptized 10 infants."

7. *Anniv. Serm.* (1777-78) 42, 43.

1778-76. "Mr. Winslow has taken refuge in New

York, and is appointed Chaplain to an American Corps." *7 Anniv. Serm. (1778-79) 51.*

It is not now known at what time in 1777, Mr. Winslow left Braintree. He ceased to officiate in the Church March 30th, of that year. Before the troubles of the Revolution were felt by the parish, there were connected with it sixty-eight families and about the same number of communicants. During his ministry in Braintree, Mr. Winslow baptized 268 persons. In the course of fifty years the Society for the Propagation of the Gospel gave for the support of missionaries in Christ Church about £3000. *Whitney's Hist. Quincy; 5 Chr. Wit. (1839) 173.*

During many years after Mr. Winslow was driven away, Christ Church had very little clerical service. The number of Ministers was exceeding small. In this condition of things, Mr. Joseph Cleverly—a graduate of Harvard College in 1733—officiated as a Lay Reader, until by reason of very age and infirmities, he could no longer do it. He lived to the age of 89 years, revered by all good men.

In May, 1784, the parish of Christ Church engaged the Rev. William W. Wheeler, Rector of St. Andrew's Church, Scituate, to officiate one Sunday in each month. He continued to perform this service until 1790. During 1791 he officiated once in two months.

In 1792, the town of Braintree was divided. The north part, in which Christ Church was situated, was incorporated by the name of Quincy, and, in the following year the other part was incorporated by the name of Randolph. *Hayward's Gaz. Mass.*

In 1793, the Rev. William Montague was engaged to officiate in Christ Church once in each month. He rendered this service regularly until 1799. During 1800 and 1801, he officiated occasionally.

Subsequent to this time, the Rev. John L. Blackburne,

the Rev. James B. Howe, the Rev. Calvin Wolcot and others officiated in Christ Church. In 1818, the Rev. Mr. Wolcot reported to the Annual Convention of the Diocese 25 families connected with Christ Church and 8 communicants. October 8th, 1822, the parish invited the Rev. Benjamin C. Cutler, who had been made a Deacon by Bishop Griswold on the 19th of the preceding month, to become their minister. He accepted the invitation and entered at once on his duties. At that time the condition of the parish was low and discouraging; but it soon gave signs of vitality. The interior of the church edifice was renovated. By the aid of friends in Boston an Organ was procured, and books and plate were presented by individuals. To the Annual Convention of 1823, Mr. Cutler reported 40 families, 23 baptisms, 22 communicants and 50 Sunday School scholars. In 1828, he reported 87 families, 32 baptisms and 72 communicants. *Whitney's Hist. Quincy; 5 Christian Witness (1839) 173; Jour. Dio. Mass. 1818, 1823, 1828.*

The Rev. Mr. Cutler resigned the care of Christ Church in July, 1829. During the next two years following, the Church had only the temporary services of Clergymen. In 1831, the Rev. William T. Potter became the Rector of Christ Church. Soon after the settlement of Mr. Potter, Mr. William P. Apthorp of Quincy gave the parish a lot of land upon which to build a new Church. The corner stone of the new edifice was laid by Bishop Griswold, in June, 1832. It was consecrated by him in November of the same year. The cost of it was about \$6000. The Rev. Mr. Potter resigned the parish in 1833. The Rev. Daniel Leach was chosen Rector of Christ Church early in 1834. He continued in that relation until the spring of 1838. After the removal of Mr. Leach, the Rev. Mr. Wolcot took charge of Christ Church. He was followed, in 1845, by the Rev. Orange

Clark. 5 *Chr. Wit.* (1840) 185 ; 10 *Chr. Wit. and C. Advo.* (1845) 199.

The Church built and consecrated in 1832 was burned in Nov. 1859. The new one built in place of it was consecrated by Bishop Eastburn, September 13th, 1860. This Church was, also, burned October 31st, 1872. In it was a beautiful tablet in memory of the Rev. Dr. Miller, erected by his Great Grand Son—Charles Edward Miller. 26 *Chr. Wit. and C. Advo.* (1860) 134.

THE REV. EBENEZER MILLER, D. D., son of Samuel and Rebecca (Belcher) Miller, was born in Milton, Mass., June 20th, 1703. He graduated at Harvard College in 1723. June 29th, 1726, he was made a Deacon by the Bishop of London, and was raised to the Priesthood, by the same prelate, July 9th, 1727. On the 16th, of the same month, he received the degree of M. A. at Oxford. August 26th, 1727, he was appointed, by the Society for the Propagation of the Gospel, missionary to Braintree. September 28th, he became the domestic Chaplain to the Duke of Bolton. Mr. Miller commenced his duties in Braintree and places adjacent, December 25th, 1727. In 1746—47, he visited England, and December 8th, 1747, he received the degree of Doctor in Divinity at Oxford. In November, 1762, Dr. Miller was attacked with paralysis. He died February 11th, 1763. His body was buried under the Church in which he had served faithfully, as Rector, during thirty-six years.

November 16th, 1726, Dr. Miller married Martha, daughter of Thomas Mottram of Addlethorp, in the County of Lincoln, England. They had children. Mrs. Miller died at Braintree, October 28th, 1755, in the fifty second year of her age. *Whitney's Hist. Quincy* ; 5 *Chr. Wit.* (1839) 173 ; 26 *C. Wit. and C. Advo.* (1860) 134.

THE REV. EDWARD WINSLOW, son of Joshua and Anna

(Green) Winslow, was born in Boston. He graduated at Harvard College in 1741. He was educated a Congregationalist and designed for the ministry in that denomination. Becoming dissatisfied with that order, he conformed to the Church of England and desired to enter into Holy Orders. His father being opposed to this course, he married and settled as a merchant, in Barbadoes. Being uneasy in his mind, he gave up business and returned to Boston. His father having consented to his ordination, Mr. Winslow went to England, and, on the very strong recommendation of Governor Shirley, the Rev. Dr. Cutler, the Rev. Mr. Thompson, the Rev. Dr. Caner and others, he was ordained by the Bishop of London. March 31st, 1755, he was appointed, by the Society for the Propagation of the Gospel, to the mission at Stratford, Conn., made vacant by the removal of the Rev. Dr. Johnson to New York. By an amicable arrangement between himself, the Society and Dr. Johnson, Mr. Winslow took the vacant mission at Braintree, in 1764. March 30th, 1777, he was obliged to close his Church. He went to New York and did some duty as a Chaplain in the British Army. Mr. Winslow died in 1780, and his body was buried under the altar of St. George's Church.

After the decease of Mr. Winslow, Mrs. Winslow went to Fayetteville, N. C., and resided with her son John, who was a firm, exemplary and liberal Churchman. *5 Chr. Wit. (1839) 173; Whitney's Hist. Quincy; 5 Anniv. Serm. (1754-55) 45; Sprague's Ann. Am. E. P. 58.*

THE REV. BENJAMIN CLARK CUTLER, D. D., was born in Roxbury, Mass., February 6th, 1798. He graduated at Brown University in 1822. He read theology under the direction of Bishop Griswold at Bristol, R. I. He was ordained Deacon by him, September 19th, 1822, and

Priest March 16th, 1825. September 22d, 1822, Mr. Cutler became the minister of Christ Church, Quincy. He resigned this parish in July, 1829. He spent the winter of 1829-30, in Savannah, Ga. For a time he officiated in Leesburgh, Va. In 1832, Mr. Cutler had charge of the Episcopal Missions in New York City. In April 1833, he became the Rector of St. Anne's Church, Brooklyn, N. Y. During thirty years, Dr. Cutler held this office. In it, he was diligent and successful. Columbia College conferred on him the degree of Doctor in Divinity in 1835. He died in Brooklyn, February 10th, 1863. *Appleton's An. Cyclop.* 1863.

II

CHRIST CHURCH, BOSTON.

In 1722, it was found that King's Chapel was not large enough to accomodate those in Boston, who desired to attend the services of the Church of England. Notice having been given by the Rev. Mr. Miles, a meeting of the parish of King's Chapel was held, September 2d, 1722, to consider the question of a new church edifice. "They were all unanimous of Opinion, the present church was not sufficient, and that it was necessary to build another. They presently chose a committee to take in Subscriptions, for the carrying on of this Work. *Humphreys, 338, 339.*

This committee consisted of Thomas Graves, Esq., Mr. George Cradock, Mr. Anthony Blount, Mr. John Gibbins, Mr. Thomas Selby, and Mr. George Monk. Mr. John Barnes was chosen Treasurer. *Drake, 567.*

A subscription paper, having the following peramble, was circulated, soon after this meeting, with good success. "Whereas the Church of England, at the south part of Boston is not large enough to contain all the people that would come to it, and several well disposed persons having already bought a piece of ground at the north part of said town to build a church on: We, the subscribers, being willing to forward so good a work, do accordingly affix to our names what each of us will cheerfully contribute." *Dr. Eaton's Hist. Disc.* 7.

This enterprise met with favor. The Rt. Hon. Earl of Thanet gave £ 90; Gen Nicholson, then the Governor of South Carolina gave £ 69 and five cedar posts and sixty-five planks. Among the subscribers may be noticed the names of the Hon. Lady Blackett, Leonard Vassall, Charles Apthorp, William Price, Peter Faneuil, and, also, of several persons residing in Antigua and Barbadoes. The sum raised in this way was £ 2184. By the sale of pews £ 1230 were subsequently received. The site of the church edifice was conveyed by Anthony Blount to John Barnes and others, and by them to the Rector, Wardens and Vestry. No one can vote in the affairs of the parish unless he be the owner of a pew. No pew can give but one vote. *Hist. Acc. of C. C. by the Rev. Henry Burroughs, (1873) 4, 5.*

While these preparations for building a church were in progress, Messrs Cutler, Brown, Johnson and Wetmore at New Haven conformed to the Church of England, and desired to take Orders in the same. Oct. 2d, 1722, having been informed of the important action of these gentlemen in the month preceding, a Committee of this new parish wrote as follows to Mr. Cutler:

"We the Subscribers congratulate you and the gentlemen your friends on account of your late Declaration and we pray God that it may have that happy influence

on this country which some men so much dread and deprecate while others expect some benefit from it.

Sir, we being appointed a Committee for taking in subscriptions to build a new church for the worship of God at the North end of Boston, (our present building not being capable of holding the people of the Church,) and having the hearty concurrence and prayers of the Rev. Mr. Samuel Myles in our undertaking, we have thought proper to acquaint you that we would have you come to Boston, and by what we have learnt from the gentlemen of the Church, we take upon us to assure you, that a passage shall be provided for you, and all things proper to support the character of a gentleman during your stay in London, whither with the approbation of the Rev. Mr. Samuel Myles, we send our humble petition to our Right Rev. Diocesan, My Lord Bishop of London, that after the Church that is now designed to be erected he would be graciously pleased to grant his License to you to preach in, the people here being willing to maintain you.

We desire that Mr. Brown, and Mr. Johnson, may come down with you in order to accompany you to London, which gentlemen shall likewise be our care to procuring them a passage and doing them all the services in our power. We make no question but that you will all be very kindly received by the Rt. Rev. the Bishops, both the Universities, and the Hon'ble Society, and although your sincerity, Mr. Cutler, is called in question by the Rev. Mr. Henry Harris, yet we hope your future behaviour will fully demonstrate your integrity. And if that worthy gentleman should by some wicked men be unhappily persuaded to persist in his opinion yet, notwithstanding, we assure you, Sir, that your coming to Boston, by the month of November, will be very grateful to the Church here, and you may depend upon a hearty

welcome from the Rev. Mr. Samuel Myles, the whole body of the Church, and in a particular manner from,
Gentlemen, your friends and very humble servants,

JOHN BARNES,
THOMAS GRAVES,
GEO. CRADOCK,
ANTH. BLOUNT,
JOHN GIBBONS,
THOM. SELBEY,
GEO. MONK.

P. S.—We assure you that care shall be taken of your spouse and children, either here or where else you please, till you return from Britain. We expect a positive answer by the bearer of this letter.”

Being thus cordially invited, the above named gentlemen came to Boston and sailed thence for England, Nov. 5th, 1722. They were treated there with great consideration. Mr. Brown died in London of the small-pox. Dr. Cutler had the same disease. Having been ordained and appointed to missions, Cutler and Johnson arrived at Boston, Sept. 24th, 1723. *Hist. Acc. of C. C. by the Rev. Henry Burroughs, (1873) 10, 11.*

The affair of the Rev. Henry Harris referred to in the foregoing letter was an unpleasant one. His course respecting Dr. Cutlar and Mr. John Checkley may have been dictated by political prejudice and disappointment because he was not promoted to the Rectorship of the new Church. He was encouraged in it by those who had evil will against the Church and by some in the Church who sympathised with him. The Rev. David Mossom of Marblehead, in particular, approved of his conduct. During the early part of his service in Christ Church, Dr. Cutler was a good deal annoyed by the wrong actions of these parties. It would add nothing of

interest to this memoir to reproduce here the letters to the Bishop of London. Those who wish to read them, and, also, what Dr. Cutler wrote in his own justification, may find them in the volume of Papers relating to the History of the Church in Massachusetts, edited by the Rev. Dr. W. Stevens Perry, pp. 156—165, 168—170.

April 15th, 1723, the Rev. Samuel Miles, Rector of King's Chapel accompanied by the gentlemen of his congregation, laid the Corner Stone of Christ Church. He closed the ceremony with these words,—“May the gates of hell never prevail against it.” The work of building was pressed with vigor. The edifice, built of brick, was so far finished as to be opened for Divine Service, December 29th, 1723, by the Rev. Timothy Cutler, D. D., who had been appointed by the Society for the Propagation of the Gospel, to the charge of the parish. His text on this occasion was, “For mine house shall be called An house of prayer for all people.” *Dr. Eaton's Hist. Disc.*, 7, 8.

Christ Church “is a handsome Brick Church, 70 Feet long, and 50 wide, 35 high, the Walls 2 Feet and an half thick, the Steeple's Area is 24 Feet Square. As soon as it was fitted to have Divine Service performed in it, a numerous Congregation of People, both from *Boston*, and neighbouring Towns, attended the Public Worship there, particularly from *Charlestown* which is separated from *Boston* by a considerable River. At the opening of this Church, the usual Audience was about 400 persons, but they increased continually.” “The population of Boston, when Cutler first went there, exceeded 20,000; of whom he reckoned not more than a sixth or seventh part as members of the Church.” *Humphreys*, 341; 3 *Anderson*, 407.

In the progress of time many changes, improvements and embellishments, in the interior of Christ Church,

have been made. In the main, the edifice is the same in appearance as at first.

Fortunate in the character of the first Rector, Christ Church commenced its long course of usefulness with much advantage. Those who opposed the growth of the Episcopal Church were wary and strong. Prudence, zeal and charity baffled and overcame them.

Soon after his settlement in Christ Church, Dr. Cutler wrote to the Secretary of the Society for the Propagation of the Gospel, "That the building is yet unfinish'd, so that he cannot attend the Duties of Catechizing, and Prayers on Week Days, as he intends when it is done; that there is belonging to them, of that and a neighbouring Town, at least eighty Families; which, with the Strangers, make up a full congregation; and that he has between forty and fifty Communicants." *2 Anniv. Serm. (1723-24), 45.*

In 1724—25, Dr. Cutler, informed the Society, "That he hath a numerous and increasing Congregation, who are very constant at Publick Worship: that the Number of his Communicants is seventy-five, seventeen whereof live out of Town: that last year he baptized twenty-two Persons, two of which were Negroes, one of them an Adult." *2 Anniv. Serm. (1724-25) 29-41.*

In 1726—27, Dr. Cutler reported, "That his church increases, notwithstanding the Death of several of the principal Members of it; That he has constantly a full Audience, and a great number of People very devout in their Worship, and concientious in their Lives: That he hath baptized four Adults, and forty Infants, and received seventeen to the Communion." *2 Anniv. Serm. (1726-27) 43.*

1727—28, the Rev. Dr. Cutler wrote to the Society, "That from the 7th, of December 1727, to the 8th, of January 1728, he had baptized 46 Children, and 9 Adults, and had received 31 persons to the Communion, one of

whom, Mr. *Samuel Freeman*, is since dead, and has left 130l. to that Church; and after the Death of his Mother, the residue of his Estate, which will be near 1000l. that Money, is to be equally divided between *Harvard College* there and his Church." 3 *Anniv. Serm.* (1727-28) 38.

A letter of Rev. Dr. Cutler, dated Oct. 10th, 1727, addressed to the Secretary of the Society, conveys in the following extract some information which does not appear in the annual reports: "The church is not endowed at all, the Minister is paid out of the Weekly Contributions, £ 3 per week of our currency, which is £ 1 Sterling, to which my People have lately added 10 s. ⷈ Week of our currency more, my former Salary being found insufficient for my numerous Family of 7 children, in whose maintenance I have been brought a great deal in arrears; & tho' my People do for me cheerfully what they are able, I find it very difficult to live decently in this expensive Town.

At the first opening of my Church I had generally an audience of about 400 persons, w'ch is now increased to about 700 or 800. The Trade and Business of this Town is better represented than I can in a prospect of it, which (with a plan of it) Mr. Wm. Price, a worthy Member of my Church, presents to the Society by my hands. In this town are Presbyterians, Independents, Anabaptists and Quakers, & I fear the principles of Deism, Arianism & Popery are privately instilled into some, & we also feel the sad effects of such Books as the Rights of the Christian Church, and the Independent Whig. My Church has no parochial bounds, & my Congregation is scattered all over this large Town, and in & beyond Charlestown, parted from this Town by a considerable River, where there are 15 Families, and in some other places separated from us by Water or at the distance of several miles from us, besides the Parish of Bantry, which I have reason to

call mine till they are blest with the arrival of a Minister. Strangers in the Town, and new Converts to the Church could accomodate themselves with seats in my Church & could not in the other, so that many who live equally near or nearer to that resort to mine. Storms, Ice & Snow, which are considerable in this Country, make Winter travelling by Water or Land very difficult, & my Visits to my People have a proportionable difficulty from all these considerations. The Inhabitants of this Town are now thought to be 20,000, by some 24,000, & the Town is continually growing in Business and Riches.

There are ten Meeting Houses in this Town; the Anabaptist, French & Quaker Meeting Houses are not very large; besides there is a Meeting House at Rumney March, a place at some distance from the Body of this Town but included in the Township; the Church of England is about the sixth or seventh part of it. The Dissenters of this Town have 13 Teachers who have 3, 4, or 5 £ of our Currency a Week besides the Allowance of a Dwelling House, Fire Wood, benefits considerable which the Episcopal Ministers have not, and in consideration of their scanty Salaries or Extraordinary charges there have been many Collections made of £ 200 or £ 300 for them.

There are no Schools belonging to my Parish, but at each end of the Town there is a public Grammar School, at the South End of the Town the School Master has £ 150 per Ann'm and his House Rent free, his usher has £ 90 per ann'm, the Scholars are about 120; at the North End the School Master has £ 100 per ann'm, the Scholars about 90. There are also three public Schools for writing and cyphering. The Masters have each £ 100 per ann'm, & one an House Rent free; one has about 90 Scholars, another about 80, the other about 50. None of them are Churchmen, saving one Writing School master,

Mr. Miles, a worthy person & very forward to serve the Church as the Society's School master, which capacity he also sustains. All these persons are chosen and paid by the Inhabitants of this Town. There is also one Mr. Grainger, a Churchman, who is a private writing School Master, has about 100 Scholars, & recommends himself by his distinguished capacity for that business.

My People in consideration of my great Family & charges, & from that good Agreement that subsists between us, did last year give me £ 100 to ease me of my arrears, & will help me what they can, this besides their kindness in small presents, & acknowledgements now and then, which I suppose the Society expects no account of. Benefactions to School Masters are I believe in some inferior proportion to what Ministers have. There is no Library peculiar to my Parish. I have inclosed a Catalogue of Books given to my Church, which we are at liberty to sell and convert into money when we please. The Society knows what Books I have received from it & am accountable for.

Negro & Indian Slaves belonging to my Parish are about 31, their Education and Instruction is according to the Houses they belong to. I have baptized but 2. But I know of the Masters of some others, who are disposed to this important good of their Slaves, and are preparing them for it; however here is too great a remissness upon this article." *Mass. Hist. Ch. Papers*, 229—231.

1728—29, The Rev. Dr. Cutler reported, "That he has baptized near 30 Infants and two Adults, and has received 8 Persons to the Communion of Sobriety and unspotted Character; and that his People generally attend the Publick Worship every Sunday with good Order and Devotion." *3 Anniv. Sermon*. (1728—29) 46.

1729—30. "The Reverend Dr. Cutler at Boston, writes an Account, that his Congregation increases; that besides

Children he hath baptized some grown Persons, hath received to the Communion several Persons of good Sobriety and Reputation, endued with a Sense of Religion, and a just Value for the Church of *England*.” 3 *Anniv. Serm.* (1729-30) 93.

1730—31. “The Reverend Dr. *Cutler* in his letter dated April 5, writes, That he has lately baptized 33 Children, 1 Adult and 1 Slave, and received 9 new Communicants, all Persons of blameless Lives; that he had lately at the Desire of some of the Inhabitants, preached twice on 2 *Sundays* at *Dedham*, a Town about 14 Miles from *Boston*, and that he had a very large and attentive Audience. He writes afterwards that he has since this, baptized 43 Children, 1 Adult Person, being a Woman of a sober Character, and 3 Children Slaves, and that he had admitted 3 Persons more of serious Dispositions and regular Lives to the Holy Communion, and that his whole Congregation is in good Order and Harmony” 3 *Anniv. Serm.* (1730-31) 55.

1731—32. “The Reverend Dr. *Cutler*, Minister at the New Church at *Boston*, acquaints, that His Congregation increases, that within the last half Year, he hath baptized 26 Infants, and 2 Negro Slaves.” The salary of Dr. *Cutler* was this year increased to £ 70. 3 *Anniv. Serm.* (1731-32) 60-66.

1732—33, “The Reverend Dr. *Cutler*, in his Letter dated, *Boston New England*, 3d, of *December* 1733, acquaints, That since the first of *May* last he hath baptized 32 Infants, and 2 Adults; that his Congregation increases; that he continues his Services at *Dedham*; that he more readily undergoes these Fatigues, because his Labours prove successful, and the People are so zealous, that several of them ride between ten and sixteen Miles to the Monthly Communion.” 3 *Anniv. Serm.* (1732-33) 51.

1733—34. “The Reverend Dr. *Cutler* Missionary at

Boston, acquaints the Society, in his Letter dated May 7, 1734, That he had from *December* 3, to the foregoing Date, baptized 15 Infants, 2 Adult *English*, and 1 Adult *Indian* female of the Natives among them, who had left the Barbarity of her Kindred in which she was educated, and very seriously embraced the Christian Revelation. He hath also admitted several Persons to the Holy Communion, whose Lives have been, and he hopes still continue, agreeable to their Profession. At *Christmas* last he had about 100 Communicants, and at Easter 94 belonging to *Boston*, and other adjacent Towns. He also acquaints, in his Letter dated *November* 9, 1734, That he had since the Date of his foregoing Letter, baptized 30 Infants, of which one was a *Negro*; and one *English* Person, and one *Negro*, both Adults; and that 8 Persons had been added to the Church: That when he performs Divine Service he is seldom without some Dissenters who attend the Worship with Decency and Composure: That he hath preached at *Dedham*, where he baptized 5 Children of a Man and his Wife, sober Persons: That he hath preached twice upon Invitation, in a Town called *Mendon*, about 38 Miles more inland than any in *New England*, where the Service of the Church of *England* had been performed: He baptized there one Child, and had an Audience of about 100 grown Persons; among whom were several of Distinction, and Quakers as well as others, who gave them the Liberty of assembling for Worship in their House, and treated them (himself in particular) with remarkable Civility and Respect afterwards." 3 *Anniv. Serm.* (1733-34) 61, 62.

1734—35. "The Reverend Dr. *Cutler*, Missionary at *Boston*, writes an Account, that since his last Letters he hath baptized 48 Infants and 4 Adult Persons; that he hath received 7 Persons more to the Communion. That on *Ascension-Day*, and the *Sunday* after, he preach'd at

Portsmouth in *New Hampshire* to a considerable Congregation; that his Honour the Lieutenant Governour of that Province was present; and that he and 20 other Persons receiv'd the Holy Sacrament on the *Sunday*. That there is a great Prospect of a numerous Congregation there." 3 *Anniv. Serm.* (1734-35) 40, 41.

1735—36. "The Reverend Dr. *Cutler*, Missionary at *Boston*, writes the 6th of *September* 1736, that the Number of Baptisms from the 23rd of *February* last, to the 6th of *September* following, was 37, one whereof was an Infant *Negroe*, another an *English Woman*, and another a *Negroe Man-slave*; the *Woman* bore a worthy Character, and the *Negroe Man-slave* had discovered a long time the Impressions of Religion, in the Reformation of his Temper, Carriage, and Fidelity in his Business; and that he hath received four Persons more to the Holy Communion." 3 *Anniv. Serm.* (1735-36) 47, 48.

1736—37. "The Reverend Dr. *Cutler*, Missionary at *Boston*, writes, the 11th of *April*, 1737, that from the 6th of *September* last, he hath baptized 41 Infants and five Adults, whereof four were *Negroe Slaves*, and hath received to the Holy Communion seven Persons. He writes, it is with great Satisfaction, he observes, that his Church is free from Ferments and Uneasiness, but observes, not without Sorrow, the Advance of Infidelity and loose Principles in Parts about them, and Books which promote and cherish them, are imported in greater Number than those excellent Writings, which God hath enabled great and good Men to write, as Antidotes against them." 3 *Anniv. Serm.* (1736-37) 39 40.

1737—38. "The Reverend Dr. *Cutler*, Minister of *Christ Church* in *Boston*, writes by a Letter dated Decemb. 19, 1737, That from the fifth of *May* preceding he had baptized forty-eight Persons, two of whom were of full Age, soberly and seriously desirous of that Sacrament, one

a White, the other a female *Negro* Slave ; and that among forty-six Children are included two young *Negroes*, Slaves in the Country, twenty-seven Miles from *Boston*, at whose Baptism was a large Concourse of People, who attended with Reverence ; and that he hath seven new Communicants, in which Number he had the Satisfaction to include three of his own Children, and an Indian Woman, whom he baptized some time ago. He adds, that he hath the Pleasure sometimes to behold Persons resorting to our Worship and Communion in his Church, from the Distance of sixteen, twenty, and even thirty Miles. And he writes further by a Letter dated *July 24, 1738*, in Answer to one from the Society's Secretary, dated *March 28, 1738*, That it is scarce possible for him to give the exact Number of his Parishioners, there being no Parochial Bounds ; but his flock is intermingled with perhaps twenty thousand Persons ; he thinks he may pronounce his adult Hearers to be about six hundred besides Strangers, and the Number of Communicants to be about an hundred and twenty. He hath baptized thirty-four Persons since the 19th of *December 1737*, of whom two were of full Age, and one a *Negro* Infant. He adds, among the twenty thousand People mentioned, there are three Congregations of the Church of *England*, nine large Congregations of Independents, and one Congregation of Presbyterians not very large, a small one of Anabaptists, and a smaller yet of Quakers ; and he fears Infidelity spreads among them by a Denial, or a Corruption of the great Principles of Christianity, and by a Disregard to Revelation, with too much of a willful Captiousness, and Criticism upon the Sacred Text, cherished in private Cabals, and by the use of bad Books, in great Numbers brought over to them. But he thanks God, that he can yet speak of a good Harmony between himself and his Parishion-

ers, and some worthy Order and Decency in their Publick Worship." 3 *Anniv. Serm.* (1737-38) 38-40.

1738-39. "The Reverend Dr. *Cutler*, Missionary at *Christ Church* in *Boston*, by a Letter dated the 5th of February, 1738-9, writes, That his Congregation continues to consist of about 600 Persons, besides Strangers, and that he had baptized since his Letter of *July* 24th 1738, twenty-five White Infants and one Negroe, also an Adult Person, a Criminal condemned and executed at length for Housebreaking and Theft, whom at his own Request he visited several times in the Goal, and having brought him to a Sense of the Heinousness of his Crimes and instructed him in the first Principles of Christianity, Dr. *Cutler* baptized him in the Presence of a great Number of Persons, after his making a publick Confession of his Crimes, and professing his most hearty Desire to be baptized in the name of the Lord Jesus Christ for the Remission of his Sins; and some Days after, at the Man's earnest Request, Dr. *Cutler* gave him the Holy Communion, which he received as became a true Penitent in his Condition, and with these good Appearances left the World. Dr. *Cutler*, writes further by a Letter dated *July* 28th, 1739, that he had baptized twenty-four more Infants, and had 6 new Communicants; that the whole Number of them amounted to 130. He adds, that the Seeds of Infidelity are sowing in those Parts by many, who secretly countenance corrupt Principles, and that observing Men do much fear a plentiful Harvest from the bad Books in great Numbers imported among them; but he thanks God that he hath the Pleasure of beholding Peace and some Edification among his own People; and hopes he shall ever make it appear, that he is devoted to the true Service of God under the Conduct and Influence of the Society, whose Commands and Instructions he obediently attends." 4 *Anniv. Serm.* (1738-39) 44, 45.

1739—40. “The Reverend Dr. Cutler, Missionary at *Christ Church* in *Boston*, by a Letter dated *January* 28th 1739—40, writes That his Account of his Parish must differ but little from that of *July* 28th preceding; that his Congregation consists of more than 600, and had baptized fifty Persons; of whom two were Adults, the one a White, and the other a Negroe; and they both most heartily desired to be received into Christ’s Church by that Holy Sacrament. And among the Infants there was one Negroe Slave. And his Communicants are likewise increased.” 4 *Anniv. Serm.* (1739—40) 52.

1741—42. The Reverend Dr. Cutler wrote to the Society “that many illiterate Tradesmen, pretending a Call to the Publick Exercise of their Gifts of Praying and Preaching, were helping forward the strange Work begun, while, thro’ the divine Goodness, our Churches, tho’ not free from Trouble, are comparatively in a good degree of Quiet, insomuch that many of the Dissenters have observed our Happiness in it, and we hope will see reason to come into us; and both the Commissary and the Doctor return their thanks to the Society for the Books which they had most seasonably sent them. Dr. Cutler, from the 11th of *June* 1742, had baptized one and sixty Persons, of whom four were adult Whites, five adult Negroes, and one a Negroe Infant; and received nineteen new Communicants, many of whom had been lately Dissenters from our established Worship.” 4 *Anniv. Serm.* (1741—42) 41, 42.

In a letter to the Secretary of the Society, dated Dec. 30th, 1742, Dr. Cutler wrote——“From June 30th to this instant I have baptized 32 Infants and received 6 persons to our communion, one of them has given reasonable tokens of sincere penitence for former irregularities & miscarriages. Another belongs to Sudbury about 22 miles off, from which Town numbers have submitted

to my care. Two of them have come from the Dissenters, one living at Gloucester near 30 miles from us.”——“My Parishioners may be near 620 or 630.”——

“Since my last I have upon request been twice in the country; once at Dedham about 15 miles off where I preached to a considerable Audience & administered the Sacrament to sundry persons; at Sudbury likewise where I preached to a large Assembly, of some originally Churchmen, others honest Proselytes and others appearing very tractable and teachable, and I expect to be in the service of these People, (not including any others that may call for me) as long as I am able.”

June 30th, 1743, Dr. Cutler wrote,—“from Dec’r 30 to this time I have baptized 37 infants and 3 adults. One of the latter was an Indian woman”——“the other two were Negroes, both giving all evidence of their sincere engagement to a Christian life.”——“I have not the satisfaction to report above 3 new comers to our communion.” *Mass. Hist. C. Papers*, 366-367, 369, 370.

1743—44. “The Letters from this Country—New England—are filled with Accounts of new Members to the Church, and with Petitions for new Missionaries. The Reverend Dr. Cutler, Missionary to *Christ Church* in *Boston*, acquaints the Society by a Letter dated *Dec. 26*, 1743, that the Church increases both in Numbers and Reputation, but Endeavours were by no means wanting for the spreading of Infidelity; and so large a Cargo of Books for that Purpose had been lately imported to *Boston* from *London*, that the Freight of them came to 45 l. that Currency.” *4 Anniv. Sermon*. (1743-44) 43, 44.

1744—46. “The Reverend Dr. Cutler acquaints the Society, that his Church in *Boston*, on Christmas-day 1744, was thronged among others by some Hundreds of Dissenters; and that scarce a *Sunday* passeth without the Company of some of them, Multitudes being now inclined to

examine, and look into both Sides of a Question, which few comparatively could be persuaded to do heretofore, till the late Revival of Enthusiasm among them; and some Hundreds have thereupon been added to the Church, insomuch that in many Places, where *Error, Confusion and every evil Work did abound, Grace through God's Mercy—doth now much more abound.*" *4 Anniv. Sermon. (1744-45) 40, 41.*

About the year 1744, a Chime of eight bells was put in the tower of Christ Church. The entire cost of the chime when hung was £ 653 sterling. The freight from England was given by John Rowe, Esq. On these bells there are the following devices and mottos: 1st. This peal of eight bells is the gift of a number of generous persons, to Christ Church, in Boston, New England, Anno 1744, A. R. 2d. This Church was founded in the year 1723, Timothy Cutler, Doctor in Divinity, the first Rector. A. R. 1744. 3d. We are the first ring of bells cast for the British empire in North America. A. R. 1744. 4th. God preserve the Church of England. 1744. 5th. William Shirley Esqr., Governour of the Massachusetts Bay, in N. E., Anno 1744. 6th. The subscription for these bells was begun by John Hammock and Robt. Temple, church wardens, Anno 1743, compleated by Robert Jenkins and Jno. Gould, church wardens, Anno 1744. 7th. Since generosity has opened our mouths, our tongues shall ring aloud its praise. 8th. Abel Rudhall, of Gloucester, cast us all. Anno 1744. *Dr. Eaton's Account, 25, 26.*

There is belonging to Christ Church, an elegant service of silver plate for the Communion Table, consisting of four flagons, two chalices, one of which has a cover to it, a christening bason, one large paten, and two of smaller size, and a vessel of an oval form with a cover; all presented by benevolent individuals in England and America. The following are the inscriptions on the several

pieces, viz.: On two flagons, the largest chalice, the largest and smallest patens, each bearing the impress of the Royal Arms, "The gift of his Majesty King George II. to Christ Church, at Boston, in New England, at the request of his Excellency Governour Belcher, 1733." On the other two flagons, "Belonging to Christ Church, Boston, New England, A. D. 1729." On the other chalice, "The gift of Captain Thomas Tudor, to Christ Church, in Boston, 1724." On the other paten, "The gift of Leonard Vassall, Esq., to Christ Church, in Boston, 1730." On the christening bason, "The gift of Arthur Savage, Esq., to Christ Church, Boston, 1732." On the oval vessel, "Presented to Christ Church by Hannah Smith, 1815." *Dr. Eaton's Account, 27.*

The King, also, gave to Christ Church a folio Bible, printed at Oxford in 1617 by John Basket, two folio Prayer Books bound in Turkey leather, and twelve others in calf, an altar piece, cushions, carpets, damask and two surplices of fine Holland. The Bible and four of the Prayer Books still remain and are used in Divine Service.

In 1736, an organ, procured at Newport, R. I., was placed in Christ Church. William Price was the first organist. Another organ built by Thomas Johnson was put in the church in 1759. The interior of this instrument was rebuilt by Mr. Goodrich about fifty years ago. The four figures of cherubim in front of it and the two chandeliers were given by Captain Grushea and the owners of the British Privateer, the Queen of Hungary, in 1746. They were taken from some French vessel. *Rev. Mr. Burrough's Ac. 15, 16, 18.*

Dec. 26th, 1746, Dr. Cutler wrote to the Secretary of the Society, "From June 26th to this time I have baptized 14 Infants, the one a Negroe Slave, and 2 Adult Negroe Slaves—Man and Wife—both appearing worthily princi-

pled and Spirited towards that Ordinance; and 5 are come into our communion, persons such as I would desire to attend it. I find the necessity to urge the attending and frequenting our Communion; tho', I thank God, at our Christmas, a day of extreme cold, we had 64 communicants, besides a crowded congregation, the Dissenters attending in great numbers, who generally think the better of our Church under Mr. Whitefield's Invectives against it, and many of them take it as a Refuge from those corrupt principles and those disorders he has spread among them." *Mass. Hist. C. Papers*, 404.

1746—47. "The Reverend Dr. *Cutler*, in his Letter of May 5, 1747, acknowledges the receipt of a Parcel of good Books for the Service of his Parishioners, and he returns his humble Thanks for this and all other Instances of the Society's Benevolence; and he trusts in God to find among his People the Benefit of that excellent Piece of Charity. The Congregation and Dr. *Cutler* profess themselves to be highly obliged to the Society for the Appointment of the Reverend Mr. *William Dechaire's* Present of Books for a Parochial Library to their Church, and they promise to provide a convenient Place to preserve them from Hurt and embezzlement, and to make the best use of such a pious Donation." This promise appears to have been remembered. In 1823, Dr. Eaton stated that "he had in his possession the remains of a valuable theological Library, presented to the Church at an early period, by the venerable Society in England for the Propagation of the Gospel in Foreign Parts," *4 Anniv. Sermon*. (1746—47) 52, 53; *Dr. Eaton's Account*, 28.

1747—48. "The Society have likewise the Pleasure to hear from Dr. *Cutler*, that the People, having seen the Rage of Enthusiasm, are now grown so cool that they can attend to the Truth; that there is Peace and Harmony in his Congregation; that he is oblig'd to not a few of the

Dissenters for respectful Treatment and kind Offices ; that he had lately officiated at *Bellericay*, a Town at about twenty Miles Distant from *Boston*, at the Desire of many Dissenters as well as Churchmen, to an Audience of 200 Adult Persons, who attended with great Decency, and treated Dr. *Cutler* with great Civility, and conferr'd with him on Religious Subjects, which gave him an Opportunity of introducing the Church of *England* more to their Knowledge and Esteem." 4 *Anniv. Serm.* (1747-48) 39, 40.

From June 26th, 1747, to Dec. 26th, Dr. Cutler baptized 23 infants, one of whom was a Negro slave, and received 12 persons to the communion. Four of this number belonged in towns 15 and 20 miles distant from Boston. From Dec. 26th, 1747 to June 27th, 1748, Dr. Cutler baptized 26 persons and received 5 to the communion. From June 27th, 1748 to Dec. 26th, Dr. Cutler baptized 18 children and one adult Negro slave. During the same time, he received ten persons to the communion. Four of them were Dissenters. Three of them lived in towns 20, 15 and 10 miles from his Church. "We have seldom less than 60 persons to our Monthly Communions. Yesterday we had 81 ; besides a large Congregation of Dissenters as well as others, altho' it was a Sunday." "My Congregation is rather on the increase." June 26th, 1749, Dr. Cutler wrote, "Four Persons only have offered themselves to our Communion : But they, Persons of unblemished characters and worthy Lives : one of them is a young man proselyted to the Church from a Town called Dedham, who lives about 14 miles from us. My Communicants as well as my Congregation, are, I think, on the increasing hand, partly from the accession of Dissenters to us among others, and that notwithstanding the great Diminution of our numbers by the late war, and partly from the peace and Harmony between the Minister and

people that God bestows upon us." *Mass. Hist. C. Papers*, 418, 419, 420, 427, 433.

1748—49. A few paragraphs which here follow have no particular relation to Christ Church, still it is deemed proper to insert them. They have value. "By Accounts from the Province of *Massachusetts* Bay, the Missionaries of the Society continue to be very usefully employed in the Propagation of the Gospel, and in the Reconciliation of Men's Minds to the Liturgy of the Church of *England*; towards which the great and frantick Disorders among the Sectaries, and more especially among the *New Lights*, have not a little contributed; even the ignorant *Negroes* and *Indians* have set up praying and preaching by the Spirit, and they have their Meetings, in which such of them as can neither read nor write, hold forth by Turns. This has brought many serious thinking Dissenters to consider more attentively the Decency and Order in the Church of *England*, and to join themselves to it: inso-much that some new Churches are built, are more building, to receive the new Members of our Church."

"Some time ago the Society, at the Request of the Lord Bishop of *Cloyne*, after his remitting a very considerable Benefaction for the good Uses of the Society, employed Part of it in purchasing the most approved Books written by Divines of the Church of *England*, and they sent them as a Present to *Harvard* College in *Cambridge* near *Boston* in this Province, for the Use of the Students of the College; and the President of it was pleased to acknowledge the Receipt and return Thanks for the Books, in the following Letter to the Secretary of the Society.

‘*Harvard College* in *Cambridge*,
Feb. 18, 1748—49.

Reverend Sir,

Having received, some Time the last Fall, a most val-

uable Present of Books to our publick Library, from the Society for the Propagation of the Gospel, our Corporation desire, by you their Secretary, to make their grateful Acknowledgements to that venerable Body. Please therefore, Sir, to inform them, that we have a most thankful Sense of that generous Donation, and have placed the said Books in a particular Classis provided for them, where they will be, as designed, of general Use; and doubt not they will, as they are excellently adapted thereto, *very much tend* (as you express it) *to promote the Gospel of Christ, and the Interests of Religion both in Faith and Practice*, which will naturally urge our Prayers, that that charitable Foundation may be continually more and more strengthened, and the worthy Members thereof always influenced and directed by the Spirit, to those Measures that will most effectually promote the Salvation of the Souls of Men, which is the continual Prayer of us all, and particularly of

Your most obedient and

most humble Servant,

EDWARD HOLYOKE, *President.*’ ”

4 *Anniv. Serm.* (1748-49) 41—43.

1751—52. “The Reverend Dr. Cutler writes from Boston, that unhappy as the Times make them from the abounding Dissentions and Frenzies, they prove Awakenings to many, a great many Country People in the Parts adjacent having joined themselves to the Church, which hath the second Place in Esteem with all the Sects, and he had received lately eight new Communicants.” 5 *Anniv. Serm.* (1751-52) 36, 37.

Dec. 26th, 1751, Dr. Cutler wrote to the Secretary of the Society, “Infants baptized by me from June 26th, to this time were 19, one of them a Negro Slave and one adult, a man of advanced age living in a Town called

Woburn." "I am happy in the peace and harmony of my Parish, and I hope in God there is some edification joyn'd with it, tho' I wish it was more." June 26th, 1752, Dr. Cutler wrote, "Children of my Congregation baptized from Dec'r 26 to this time have been 13, besides whom have been baptized 2 adults." One only, a man living in Woburn, had been received to the communion. *Mass. Hist. C. Papers, 440, 441, 444.*

1756—57. "The Reverend Dr. Cutler, the Society's Missionary at *Christ Church* in *Boston*, acquaints the Society, by his Letter dated *January 5*, 1756, that from the 5th, Day of *July* preceeding, he had baptized 38 Infants, and one *Negro Slave* of exceeding good character, and that there are three large Episcopal Congregations in *Boston*, ten Independent ones, one small Congregation of Methodists, two small Anabaptist ones, which sensibly diminish; the Papists keep much out of Sight, nor do they increase; and the Church hath Accessions from Dissenters of all Denominations. This, it is too probable is the last Account the Society will receive from this very worthy Divine, who was struck with the Palsy on his right Side in the latter End of *April* following, and for some time his Death was daily expected; but by the last Accounts from *Boston*, he appears to be yet living, and somewhat better, and his Church is taken Care of by the Neighbouring Clergy." *5 Anniv. Serm. (1756-57) 43, 44.*

1757—58. "New England. The Missionaries in general acknowledge the Receipt of the Society's Instructions, and promise their best Endeavours to obey and act up to them. The Reverend Dr. Cutler, the Society's worthy Missionary in *Christ Church* in *Boston*, was yet living when the Accounts came from thence, and had been several Times at Church, but there are little or no Hopes of his so far recovering from the Palsy as to be able to officiate in the Church any more; and therefore the Society

hath given Orders to their Missionaries in the Neighbourhood to afford what Assistance they can, consistent with the more immediate care of their own Missions, to *Christ Church*, (Dr. *Cutler's* Mission) which hath been for some Time past served by the Rev. Mr. *Caner*, and Mr. *Troutbeck* the officiating Ministers at the King's Chapel at *Boston*; but they find this additional Service to their own proper Duty rather too heavy for them." 5 *Anniv. Sermon* (1757-58) 37, 38.

1758—59. "New England. *Thomas Pownall*, Esq: the very worthy Governor of the Colony of *Massachusetts Bay*, hath been pleased to make his Acknowledgements to that Society, by his Letter dated *Boston*, October 30, 1758, for their having chosen him one of their Members, and promises to be always ready to promote the great and good Ends of their Institution, and to give every Aid in his Power to support the Missionaries, Catechists, and Schoolmasters employed in the Society's Service in that populous Colony. The Rev. Dr. *Cutler*, the Society's Missionary at *Christ Church* in *Boston* was living when the last Accounts came from thence, but quite disabled by the Palsy from officiating to his Congregation, which therefore continues to be administered to by the Episcopal Clergy in *Boston* with the additional Help of the Society's Missionaries, as far as it is consistent with their respective Duties." 5 *Anniv. Sermon*. (1758-59) 52.

1759—60. "It appears from the preceding Paragraph, that Dr. *Cutler* was living at *Boston* on the 15th Day of *December* last, but he hath been for some Time past so much broken with Age and Infirmities, as to be rendered incapable of performing the publick Duties of his sacred Office, and therefore the worthy Members of his Church have thought proper to recommend to the Lord Bishop of *London* Mr. *James Greateon*, a worthy young

Candidate for the Ministry, for holy Orders, and to be appointed Curate to Dr. *Cutler* at *Christ Church in Boston*, in which they have happily succeeded; and Mr. *Greaton* is now on his Return to *Boston* with a moderate Stipend from that Congregation, and with the Promise of being taken into the Society's Service, if he shall be found worthy on the Demise of the good Rector of that Church." *5 Anniv. Serm. (1759-60) 44.*

In August 1765, the Rectorship of Christ Church became vacant by the death of the Rev. Dr. Cutler. In the following December the proprietors of the Church appointed a committee to correspond with the Society and procure the appointment of the Rev. James Greaton, as the successor of Dr. Cutler. Owing to dissatisfaction on the part of some persons in the parish, such misrepresentations were made in England that his appointment was delayed about two years. Being convinced that he should not be able to unite the parish, he resigned his charge Aug. 28th, 1767. *Mass. Hist. C. Papers, 454, 520, 526,—529, 534, 535, 537, 538.*

At Easter 1768, the proprietors of Christ Church empowered and instructed the Wardens and Vestry to offer the Rectorship to the Rev. Mather Byles of New London, Conn. He was then in charge of a Congregationalist Church. Having been dismissed from his parish there, he accepted the call from Boston, and, in May 1768, sailed for England. He was there ordained and appointed to Christ Church. His License by the Bishop of London was dated June 29th, 1768. He assumed his pastoral care in September. His stipend was £ 40 sterling, and £ 100 sterling from the parish. *Mass. Hist. C. Papers, 536—539.*

The days were evil. The Church was not in a harmonious state. The storm of war was gathering. The number of families connected with the parish was about

an hundred, and the communicants fifty. *Mass. Hist. C. Papers*, 547.

In 1771.—72, the Society published the following Abstract: "The Society have received two Letters from the Rev. Dr. Byles, their Missionary at Christ Church in Boston, in which he acquaints them, that in the last year, he hath baptized 43 infants and 2 adults; hath married 12 couple, and buried 28 corpses." *7 Anniv. Sermon*. (1771-72) 20.

Soon after the settlement of Mr. Byles in Christ Church, a serious difficulty arose in regard to his salary. The Society at the time of his appointment understood that the parish was pledged, by the wardens, Thomas Ivers and Daniel Mahon, to pay him £ 100 sterling. The parish subsequently insisted on deducting from that sum the stipend of £ 40. The Society held them at their original agreement, and Mr. Byles governed himself accordingly. As a sort of compromise, from which he properly dissented, the parish gave him £ 80. But, owing to the feelings engendered by this transaction and his exuberant loyalty, the position of Dr. Byles was an uneasy one. *Mass. Hist. C. Papers*, 538, 556, 557.

1773—74. They—the Society—"have also received several letters from the worthy Dr. Byles, whose congregation appears, from various informations, to be in an increasing state, and in a capacity of supporting their own Minister, whenever the present Pastor, whom the Society thinks worthy of every encouragement, shall exchange his present situation for any other that may be in any respect more eligible to him." *7 Anniv. Sermon*. (1773-74) 21.

1774—75. "In respect to Dr. Byles own mission, he writes that matters remain much as they were, and that in the last half year his baptisms have been 55, marriages 11, burials 15." *7 Anniv. Sermon*. (1774-75) 21, 22.

1775—76. “The Rev. Dr. Byles acquaints the Society, that on Easter Tuesday last himself and the proprietors of Christ Church had parted by mutual consent; and that he had closed with the unanimous request of the Portsmouth congregation, by accepting that mission, kindly offered to him by the Society. When he was on the point of removing to Portsmouth, such distractions took place in New Hampshire, as rendered his removal unsafe and in a manner impracticable. He therefore still continues at Boston, and performs the duty of a Chaplain to some of the regiments.”

“During his ministry of six years and a half, the number of baptisms at Christ Church had been 398, marriages 130, burials 231.” *7 Anniv. Serm. (1775-76) 35, 37.*

After the resignation of Dr. Byles, in April 1775, until August 1778, Christ Church appears to have been closed. At that time, the Rev. Stephen C. Lewis, who had been the Chaplain of a regiment of light Dragoons in the army of Gen. Burgoyne, took charge of the parish. He officiated until the latter part of 1784, and perhaps some part of 1785. He was present, as the minister of Christ Church, at the Convention held at Boston, September 8th, 1784. In June 1787, the Rev. William Montague became the minister of Christ Church. In the same year Christ Church was incorporated. Mr. Montague resigned in May, 1792. On the 29th, of the same month the Rev. William Walter, D. D., became the Rector of Christ Church. He held this office until his decease, Dec. 5th, 1800. From May 1801 to Sept. 1803, the Rev. Samuel Haskell had charge of the parish. October 23d, 1803, Mr. Asa Eaton began to officiate as a lay reader. He served in this character until the summer of 1805. He became the Rector on his ordination in August of that year. He resigned in May, 1829.

Under the care of the Rev. Mr. Eaton, the condition of

Christ Church was prosperous. In 1813, the number of families connected with it was sixty and the number of communicants was the same. In his Historical Account of Christ Church prepared in 1823, Mr. Eaton gave the following summary of his labors up to that date. "Since the year 1805, the ordinance of baptism has been administered to six hundred and fifty four persons; two hundred and thirty-eight have been confirmed; two hundred and seventy have been admitted to the holy communion; two hundred and forty couple have been united in the bands of marriage; and over the remains of nearly two hundred, the funeral solemnities have been performed. The number of families, which compose the present congregation, is eighty. The number of individuals, including adults and children, about five hundred, of whom about two hundred are communicants. In June, 1815, a Sunday school was established, to which more than one thousand children have been admitted, among whom upwards of three thousand books, of different sizes and descriptions, have been distributed. The school at present consists of about one hundred and thirty scholars, a superintendent, eighteen teachers, and a visiting committee of six. The average attendance of the children is from seventy-five to one hundred." *Hist. Acc.* 16, 17.

In 1828, Dr. Eaton reported the number of communicants one hundred and fifty and the Sunday School scholars one hundred and sixty-five.

The Rev. William Croswell was the Rector of Christ Church from June 24th, 1829 to June 1840. To the Convention of that year, he reported 175 communicants. He was succeeded by the Rev. John Woart, Nov. 1st, 1840. Mr. Woart resigned in 1851. To the Convention of 1849, he reported 123 communicants. At Epiphany, in 1852, the Rev. William T. Smithett was instituted into

the Rectorship of Christ Church. To the Convention of the Diocese in May, 1858, he reported 102 communicants and 78 Sunday School scholars. Mr. Smithett resigned the charge of this Church in Sept. 1859. In Feb., 1860, the Rev. John T. Burrill became the Rector of Christ Church. In 1868, he reported 108 communicants. Mr. Burrill resigned in 1868. In October of the same year, the Rev. Henry Burroughs became the Rector of Christ Church. In 1873, he reported 120 communicants and 121 Sunday School scholars.

By purchase and by bequests Christ Church possesses some property. "The lot next north of the church, on which the Academy was afterwards built, was bought of John Baker, in 1739, and conveyed to the Wardens and their successors for the use of Christ Church forever." By her Will, in 1824, Mrs. Jane Keen Richardson gave her estate on Chambers street to the Wardens of Christ Church, in trust, for the maintenance of the public worship of God therein according to the forms and rites of the Episcopal Church. The income from this property, in 1872, was \$1182.69. Mrs. Katharine Hay, the widow of Captain John Hay, the youngest son of Lord Hay of Scotland, gave to Christ Church \$1000, in trust, to accumulate for the purpose of procuring a suitable parsonage house. In 1873, the income of this fund was \$714.74. In 1872, Miss Eliza Burroughs, daughter of the late George Burroughs of Boston, gave to the Rector and Wardens of Christ Church \$800, in trust, for the benefit of the poor of the parish. Something is annually received from the collections taken at the Price Lectures, besides the twenty shillings sterling provided for in the Will of Mr. Price. Others, in different measure, have contributed to sustain the service of God in this venerable Church. The Rev. Mr. Burroughs' *Hist. Acc. of C. C.*, 6, 38—41; *Jours. Dio. Mass.*

THE REV. TIMOTHY CUTLER, D. D., son of Major John Cutler of Charlestown, Mass., was born in 1683. He graduated at Harvard College in 1701. Jan. 11th, 1710, he was ordained and installed Pastor of the Congregationalist Church in Stratford, Conn. He was invited to take the Rectorship of Yale College in March 1719. Sept. 13th, 1722, in connection with others, he declared his conviction of the invalidity of Presbyterian ordination. Oct. 27th he was excused from any further service as Rector of Yale College. Nov. 5th, in company with Samuel Johnson and Daniel Brown, he sailed from Boston for England to receive Episcopal ordination. In March, 1723, he was ordained Deacon and Priest by Dr. Green, the Lord Bishop of Norwich. He received from Oxford and Cambridge, the degree of Doctor in Divinity. About the same time, he was appointed and licensed as the missionary of the Society for the Propagation of the Gospel in Christ Church, Boston. He arrived at Boston in Nov. 1723. Dec. 29th, he held the first service in Christ Church, preaching from these words—"My house shall be called an House of Prayer for all people." During the last nine years of his life, Dr. Cutler was disabled by palsy. He died Aug. 17th, 1765.

The Rev. Dr. Caner of King's Chapel officiated at the funeral of Dr. Cutler. His body was buried, under Christ Church, in the vault of Mr. Thomas Potts. Upon a small slab is the following inscription:

"Here Lyes entombed the Body of the Revd. TIMOTHY CUTLER, D. D., first Minister of this Church, deceased Augst 17th, 1765, Aged 81 Years. Also the Body of Mrs. ELISATH CUTLER, widow of the above, died Sept. the 12th, 1771, Aged 81 Years."

The time when Dr. Cutler took charge of Christ Church was critical. The impression, produced by the conformity of Brown, Cutler, Johnson and Wetmore to the

Church of England, was startling and deep. What could be done to limit the influence of Cutler in Boston was done by the dominant sect. Its power, however, was broken. By his consistent and worthy course of action, he constantly gained in reputation and influence. During thirty-three years, he was, in the Church, a pillar of strength and establishment. Even the nine years of his physical inability to officiate were favored by his mature wisdom and godly counsel.

Dr. Cutler was a man of great and various learning. As a preacher he was eminent. He took no part in the theological disputes of his time. He published only the following: A sermon preached on occasion of the Connecticut Election, 1717; A Sermon on the Depth of Divine Thoughts, and the Regards due to them, 1719; and a Sermon on the Death of Thomas Greaves of Charlestown, 1747. *Sprague's Anns. Am. E. P.* 50-52; 1 *Beardsley's Hist. E. C. Conn.* 36-52; *Hawkins*, 174-185; 1 *Church Documents, Conn.* 60-92; 3 *Anderson* 384-392, 405, 408, 430; *Shurtleff's Hist. Boston* 446; *Dr. Eaton's Hist. Acc.* 7-10.

THE REV. JAMES GREATON, perhaps a son of John Greaton of Roxbury, graduated at Harvard College in 1754. He was ordained in England and licensed by the Bishop of London, as a minister to New England, Jan. 28th, 1760. On his return to this country he became the Curate of Dr. Cutler in Christ Church. Nearly two years after the decease of Dr. Cutler, he was appointed by the Society to the vacant mission. Owing to some difficulty in the parish, he resigned his appointment August 31st, 1767. He died in 1773. *Sprague's Anns. Am. E. P.* 52; *Dr. Eaton's Hist. Acc.* 10-11; *Drake*, 678; *Coll. P. E. Hist. So.* 115.

THE REV. MATHER BYLES, D. D., son of the Rev. Mather Byles, D. D., of Boston, was born Jan. 12th, 1735. He

graduated at Harvard College in 1751. He was settled as a Congregationalist minister in New London, Conn. In April 1768, he was, at his request, dismissed from this charge, and on the 22d of that month accepted the invitation to become the Rector of Christ Church. In May he sailed for England in order to obtain Episcopal ordination. He was ordained by the Bishop of London, and, June 28th, 1768, he was licensed and appointed to the vacant mission of Christ Church. While in England, Mr. Byles received the degree of Doctor in Divinity from Oxford. In the latter part of September following, he arrived in Boston and entered upon the duties of his office. Having been appointed by the Society to the mission at Portsmouth, N. H., he resigned the charge of Christ Church at Easter 1775. But on account of the state of the country, he did not remove to that place. He was a decided Tory, and went away from Boston with the British forces and did duty as a Chaplain for a time in the army. He obtained the Chaplaincy of the Garrison at Halifax in 1784. In 1791, he was appointed to the mission at St. Johns, N. B. Dr. Byles died at St. Johns, in 1814. *Drake's Am. Biog. Dic.*; *Dr. Eaton's Hist. Acc.* 11, 12; *Front. Missionary*, 320, 321.

THE REV. WILLIAM WALTER, D. D., the eldest son of the Rev. Nathaniel Walter, pastor of the second church in Roxbury, was born at Roxbury, October 7th, 1737. He graduated at Harvard College in 1756. In the latter part of 1763, in company with Abraham Jarvis, Bela Hubbard and Mr. Budd, he went to England for the purpose of obtaining Holy Orders. Having been ordained, he was licensed to New England by the Bishop of London, February 27th, 1764. On his return to Boston, he became the assistant minister of Trinity Church. Soon after the decease of the Rev. Mr. Hooper, July 22d, 1767,

he was duly inducted into the Rectorship of Trinity Church. Being a loyalist, he left Boston, March 17th, 1776, and went with his family to Halifax. In the following summer, leaving his family at Shelburne, Nova Scotia, he sailed to New York. From 1783 to 1790, he officiated at Shelburne as a missionary of the Society for the Propagation of the Gospel, and, during some part of that time he held the office of Dean of Shelburne, having charge of the churches in New Brunswick and Nova Scotia. In 1791, Dr. Walter returned to Boston. May 28th, 1792, he became the Rector of Christ Church. He died, after a short illness, December 5th, 1800. The Rev. Dr. Parker officiated at his funeral. His body was placed in the family tomb under Christ Church, with Masonic honors.

September 30th, 1766, Dr. Walter married Lydia, daughter of the Hon. Benjamin Lynde, Jr., of Salem. They had seven children. Mrs. Walter died in 1798.

Dr. Walter was an accomplished gentleman of liberal and general culture. He received the degree of Doctor in Divinity from King's College, Aberdeen, in 1785. In his sacred office, he was faithful and generally acceptable. *Sprague's Anns. Am. E. P. 226-233; Dr. Eaton's Hist. Acc. 13-15; Coll. P. E. Hist. So. 115.*

THE REV. ASA EATON, S. T. D., was born in Plaistow, N. H., July 25th, 1778. He graduated at Harvard College in 1803. In October of that year, he commenced to serve in Christ Church as a lay reader. He was ordained Deacon by Bishop Moore in Trinity Church, New York, July 31st, 1805, and Priest, by the same, August 2d. On his return to Boston, he became the Rector of Christ Church. He continued in this office until Easter 1829. The degree of Doctor in Divinity was conferred on him by Columbia College in 1828.

Immediately after the resignation of Christ Church, Dr. Eaton engaged earnestly in the cause of Missions in the city of Boston. In this work he was quite successful. In 1837, he became connected with St. Mary's School at Burlington, N. J. In 1841, he resigned his position there and returned to Boston. Soon after this, he accepted the Rectorship of Trinity Church, Bridgewater, which he held until the close of his life, March 15th, 1858.

The life of Dr. Eaton was abundant in labors in the interest of the Church of Christ. In January 1815, he established the first Sunday School in Boston. In Christ Church, Cambridge, he did much duty. His interest in all proper missionary work was very deep and earnest. In the Eastern Diocese, and in the Diocese of Massachusetts he held several offices and faithfully did the duties of them. After the establishment of the Church of the Advent, he usually attended there on Divine Service and often assisted the minister. During a ministry of fifty-three years, he preached truly the Gospel of Christ, and did all gentle and loving offices among the poor and afflicted. Blessed is that servant whom his lord when he cometh shall find so doing. *Sprague's Anns. Am. E. P.* 699 ; *Dr. Eaton's Hist. Acc.* 15-17.

THE REV. WILLIAM CROSWELL, D. D., the third son of the Rev. Harry and Susan (Sherman) Croswell, was born at Hudson N. Y., Nov. 7th, 1804. He graduated at Yale College in 1822. After his graduation, in connection with his brother Sherman, he was, for a time, engaged in teaching a select school in New Haven, and as an assistant of his cousin, Edwin Croswell, Esq., in conducting the Albany Argus. In 1826, he entered the General Theological Seminary. On account of ill health he continued there only a short time. Early in 1827 at the request of Bishop Brownell and others, he became joint

editor, with the Rev. G. W. Doane, of the Episcopal Watchman at Hartford. Having made due proficiency in theological learning, he was ordained Deacon by Bishop Brownell, Jan. 25th, 1828. May 21st, 1829, Mr. Croswell accepted the Rectorship of Christ Church, Boston. In this new relation, his first service was on the 31st, of the same month. June 24th, 1828, he was ordained Priest and duly instituted by Bishop Griswold. June 19th, 1840, he resigned the charge of Christ Church, and, the 4th of the following August, became the Rector of St. Peter's Church, Auburn, N. Y. He continued here until Sept. 24th, 1844, and soon after took charge of the Church of the Advent, Boston, then recently organized. In 1846, he received the degree of Doctor in Divinity from Trinity College. He died suddenly, November 9th, 1851.

Dr. Croswell married Amanda, daughter of Silas P. Tarbell, Esq., of Boston, Oct. 1st, 1840, Bishop Griswold officiating. He had by her two daughters—MARY, born June 4th, 1842, and SUSAN, born Jan. 3d, 1848. She died Sept. 26th, 1848.

Very few men, who have served in the Priesthood of the Church in this country, are remembered with deeper affection than William Croswell. Many have preached greater sermons than he did. He did not seek eminence in that way. He possessed much sound and polite learning. In literary merit and chastened beauty of sentiment, his compositions in prose and verse, were remarkable. He evidently sought in his discourses, the greatest simplicity of statement. Especially, after he took charge of the Church of the Advent, he desired to draw around him, in devout worship, a congregation in which individious distinctions should not appear. In this effort, he was quite successful. Worship, according to the beautiful forms and ceremonies of the Church, became general

and earnest. In him, the poorest recognized a loving brother, and could join in words of prayer and praise. When the stroke of death fell upon him, in the midst of a sermon addressed to the lambs of his flock, and, in a short time stilled his warm and generous heart, every one was conscious of a great bereavement. It is a grateful thought that the Church can return to the Great Husbandman, in its season, such rich and mature fruit.

The body of Dr. Croswell was buried in New Haven, among his near kindred, by the side of an elder brother. An association of ladies among his friends and parishioners offered upon the altar of the Church of the Advent, on the anniversary of his death, a sum of money, sufficient to place over his grave a beautiful monument of pure white Italian marble. On the front it bears the following inscription :

“REV. WILLIAM CROSWELL, D. D.,

RECTOR OF THE

CHURCH OF THE ADVENT, BOSTON,

DIED NOV. IX., MDCCCLI.,

AGED XLVII.

‘FAITHFUL UNTO DEATH.’”

On the reverse,

“TRIBUTE OF AFFECTION.”

MEMOIR OF DR. CROSWELL, BY HIS FATHER.

III.

ST. ANDREW'S CHURCH, SCITUATE.

The first celebration of Divine Service in Scituate, according to the Liturgy of the Church of England, was in 1725. By the "invitation of Lieut. Daman and another gentleman of large estate," the Rev. Dr. Cutler of Christ Church, Boston, officiated in the North Meeting-house, in the absence of the Pastor, the Rev. Mr. Bourn. Very naturally this proceeding caused considerable excitement, and probably opened the way for the introduction of the Church. *Deane's Hist. Scituate*, 45, 46.

Very soon after his settlement in Braintree, in 1727, the Rev. Mr. Miller began to officiate occasionally in Scituate. It appears from the Abstracts of his reports to the Society, given in the memoir of Christ Church, that his services were well attended. In 1731, St. Andrew's Church was built on the central part of what was called Church Hill. It was first used for Divine Service, October 11th, 1731. On this occasion Mr. Miller preached and baptized eight children. On the last day of November—St. Andrew's day—he again officiated. *Barry's Hist. Hanover*, 76.

About the time of these services, those in Scituate who desired to worship in the way of the Church of England, petitioned the Society for the Propagation of the Gospel for the appointment of a missionary. As they had made so good a beginning, their petition was favorably received. In 1732-33, the Rev. Addington Davenport was appointed the missionary at Scituate. His salary from the Society was £ 60, and an allowance of books for a library and distribution. *Barry ; 3 Anniv. Sermon*. (1732-33) 52.

1734—35. “The Rev. Mr. *Davenport*, Missionary at *Scituate*, writes an Account, that the Number of his Communicants is 28; that he hath baptized 14. That he constantly preaches twice every *Sunday*, and administers the Sacrament the first *Sunday* in every Month; that he hath distributed the Common Prayer Books the Society sent him, among the poorer People, who very much wanted them.” *3 Anniv. Sermon. (1734—35) 39.*

1735—36. The Reverend Mr. *Davenport*, Missionary at *Scituate*, acquaints, that the Church there increases considerably, that the Communicants are 28, that he hath baptized 14, one a Woman about forty years of Age, another an Adult Molatto Man-servant, the rest Infants; that his Congregation is generally about 80 Persons, most of whom belong to *Scituate* and *Hanover*, the rest scatter'd in the adjacent Towns of *Pembroke*, *Marshfield*, *Halifax*, and *Bridgewater*; at the last of which (about 14 Miles distant) he preached twice to a considerable Congregation; that he hath not omitted one *Sunday* Divine Service and preached twice, except on some few of the shortest and coldest Days of Winter.” *3 Anniv. Sermon. (1735—36) 47.*

1736—37. “The Reverend Mr. *Davenport* lately Missionary at *Scituate*, writes the 24th, of *December*, 1736, that since his last, in *November* 1735, he hath baptized 10 Infants, and received two Men and four Women to the Communion; that many now constantly attend the Church, who were formerly very much averse to it, hopes the next Year will afford a larger increase of Sober and Religious Persons.” *3 Anniv. Sermon. (1736—37) 59.*

In 1736—37, the Reverend Charles Brockwell was appointed by the Society to the mission at *Scituate*, vacant by the removal of Mr. *Davenport* to King's Chapel, Boston. Mr. Brockwell did not accomplish much at *Scituate*. On the recommendation of Commissary Price and others, he was transferred to Salem, in the latter part of

1738. 4 *Anniv. Serm.* (1738-39) 47; *Barry's Hist. Hanover.*

After the removal of the Rev. Mr. Brockwell, the Rev. Mr. Miller of Braintree was directed by the Society to give as much service to Scituate and Bridgewater, as he consistently could. In 1742-43 the Society appointed the Rev. Ebenezer Thompson to Scituate.

1742-43. "The Society hath ventured further to re-establish the Mission at *Scituate*, upon the repeated and earnest request of the Inhabitants of Scituate for themselves, and the adjacent Towns of *Hanover*, *Pembroke*, and *Marshfield* and upon the Reverend Mr. *Davenport's*, some time since the Society's Missionary there, but now the Minister of *Trinity Church* in *Boston*, charitable and generous Donation of the House, in which he resided there, with the Out houses, Barn, and seven Acres of Land, to the Society for the Use of the Minister of Scituate forever: And they have appointed to this Mission the Reverend Mr. *Ebenezer Thompson*, M. A. educated in the Independent Way at *Yale College* in *Connecticut*, but for some years past very laborious, and doing all the good Offices in his Power towards promoting the Interests of Religion, and the Advancement of the Church in those Parts, according to the united Testimonies of the Missionaries of the Society, after his having passed the proper Examination, and his having been ordained Deacon and Priest here in *England*; and Mr. *Thompson* is, we hope settled by this Time to good Purpose in his Mission." 4 *Anniv. Serm.* (1742-43) 42, 43.

The salary of Mr. Thompson, from the Society was £40. The deduction from the former rate was, probably, on account of the gift of Mr. Davenport to the parish and the receipt of more from the people than had been enjoyed by the former missionaries.

In 1741, the rates of Churchmen began to be remitted

by the South Parish in Scituate. The amount of these rates, which heretofore had been paid towards the support of the Congregationalist minister, was from £ 5 to £ 15 annually. *Deane's Hist. Scituate*, 46.

November 3d, 1748, Mr. Thompson wrote to the Secretary of the Society: "I beg leave to acquaint the Venerable Society that by the blessing of God on my sincere Endeayours, the Church of England continues to increase in these parts, and people in general begin to conceive a much better opinion of it than they had when I first came here. The good people of Marshfield have so far finished the new Church that on Sunday the 18th of September last, I preached in it to a large Congregation and administered the Sacrament of the Lord's Supper to 18 regular Communicants. I hope the Honorable Society will be pleased to favour this new Church with a Bible and Prayer Book. I humbly beg leave to add that my poverty constrains me to wish and earnestly beg that the Venerable Society would be pleased to restore the Salary of this Mission, to what it was in the Days of my Predecessors, that thereby I might be able to provide the necessaries of life for my large and growing family. Since my last I have baptized 6 Infants. The Communicants of the Church of England at present are forty." *Mass. Hist. C. Papers*, 422.

1749—50. "The Reverend Mr. *Thompson*, the Society's Missionary at *Scituate*, returns Thanks to the Society for a Folio Bible and Common Prayer Book bestowed by them on the Church at *Marshfield*; and writes on the 23d, of April 1750, that his Congregation at *Scituate* and *Marshfield* are regular, and attentive; and as he is the only Missionary in *Old Plymouth Colony*, he has frequent Invitations to officiate in it, which he gladly accepts of; and there being several little Tribes of *Indians* in that

County, he will use his utmost Endeavours to be serviceable to them also." 5 *Anniv. Sermon*. (1749-50) 44, 45.

1753-54. "The Reverend Mr. *Thompson*, the Society's Missionary at *Scituate*, writes in his Letters of this Year, that as the Church of *England* increases in his extensive Mission, true Christian Knowledge and Virtue, and a greater Esteem of the instituted Means of improving in Grace, increase with it. Besides Mr. *Thompson's* attendance on the Church of *Scituate*, he preaches a weekly Lecture to the Churches of *Taunton* and *Bridgewater*, and once a Month to the New Church at *Marshfield*, where, and at his own Church of *Scituate* he has the Pleasure to see the neighbouring *Indians* come frequently to Church, and he had baptized lately two of their Children, and he hopes that by God's blessing, there will be more of them soon added to it; and as some of them read, he requests, at their Desire, some Bibles and Common Prayer Books to be distributed among them, which the Society readily consented to; and Mr. *Troutbeck*, now on his way to *New England*, carries with him Bibles, Common Prayer Books, and the Child's Christian Education, and other pious small Tracts, for the particular Use of those poor *Indians*." 5 *Anniv. Sermon*. (1753-54) 59, 60.

In 1753, St. Andrew's Church was repaired and enlarged. The old church edifice was a small but sightly building, capable of accommodating about three hundred people. *Barry's Hist. Hanover*, 76.

"The Rev. E. *Thompson*, who gives a satisfactory account of his own Mission at *Scituate*, in respect to the attendance, both of the English and Indians, on the ordinances of the Church, informs the Society in 1755, that he had been, on Invitation, to perform the Services of the Church at *Plymouth*, where, although the town had been settled more than 120 years, the Liturgy of the Church of

England had never before been used in public." *Hawkins*, 526.

1757—58. "The Rev. Mr. *Thompson*, the Society's Missionary at *Scituate*, by the Letters received from him this Year, writes, that when he came to that Mission there was but that one Church in the County of *Plymouth*, but now there are three, viz. at *Scituate*, *Marshfield*, and *Bridgewater*, under his care, in a flourishing and encreasing State; and he officiates occasionally in many other Places in that County." 5 *Anniv. Serm.* (1757—58) 39.

In 1758—59, the salary of Mr. *Thompson*, from the Society, was raised to £ 50. He lived in the parsonage until near the time of his decease, when he purchased and occupied another house. 5 *Anniv. Serm.* (1758—59) 46, 47; *Barry's Hist. Hanover*.

1760—61. "The Rev. Mr. *Thompson*, the Society's Missionary at *Scituate*, writes in his Letter of *March* 26th, 1760, that his Congregations at *Scituate*, *Marshfield*, and *Bridgewater*, attend the public Worship of God with Decency and Devotion and live among themselves and with the Dissenters their Neighbours in Friendship and Love; some of whom, of various Denominations, observing the Order and Regularity of our Church, begin to have a much better Opinion thereof than heretofore." At that time, the number of Communicants in *Scituate* was fifty. 6 *Anniv. Serm.* (1758—59) 44; *Mass. Hist. C. Papers*, 455, 458.

1763—64. "The Rev. Mr. *Ebenezer Thompson*, the Society's Missionary at *Scituate* in the Province of *Massachusetts's Bay*, in his Letters dated *March* 25, and *Sept.* 26, 1763, acquaints the Society, that in *Scituate*, *Hanover*, and *Marshfield*, the Towns in his Mission, there are 700 Families of various Persuasions, 50 of which profess themselves of the Church of *England*, and attend the publick Worship with Seriousness, Decency and Devotion. It

appears by his *Notitia*, that he had baptized within the Year, 7 White, and 2 Indian Children, and that his actual Communicants are 47 White and 3 Indians. Mr. *Thompson* officiates 4 *Sundays* at *St. Andrew's* in *Scituate*, the 5th, at *Trinity Church* in *Marshfield*, and once a Month at the *New Church* in *Bridgewater*, on the Week Day in the Summer Season. It being represented to the Society, that in his Mission, there was a great Want of Bibles and Common Prayers, a Number of each are sent to be distributed among Mr. *Thompson's* poor Parishioners." 6 *Anniv. Serm.* (1763-64) 61, 62.

March 25th 1767, Mr. Thompson informed the Society of the prosperity of his Mission, and that "at the request of a few families of the Professors of the Church of England, living in Plymouth, the first settled Town in this Province, I went to them and baptized three of their Children, performed Divine Service and preached in the Court House to a large congregation, many of which never before heard the Liturgy of the Church of England." In a letter dated April 25th 1769, Mr. Thompson mentions another visit to Plymouth, when he officiated in the Court House and baptized two Children. Sept. 25th, 1771, Mr. Thompson wrote to the Secretary of the Society: "I beg leave to acquaint the Hon'ble Society that my congregations both at Scituate & Marshfield continue to increase and behave well. Since my letter of the 25th, of last March there has been added to the Church four families of good reputation from among the Dissenters & 10 persons, most of them with young growing families, have at their own expense made a handsome addition to the East end of St. Andrew's Church in Scituate, to accommodate themselves with Pews; and I doubt not if it pleases God to spare my life a few years, I shall leave a flourishing Church in this mission. My people have a very grateful sense of the great goodness of the Society

in supporting a missionary among them, & that I may answer the Honourable Society's design in appointing me here, shall always be my greatest care and concern." *Mass. Hist. C. Papers*, 530, 545, 546, 561.

1772—73. "The Rev. Mr. Thompson Missionary at Scituate and Marshfield, informs the Society that there is more harmony than formerly between his People and the Dissenters, and he professth it to be his greatest Pleasure to exert his abilities in the advancement of Christianity." 7 *Anniv. Sermon*. (1772—73) 22.

1773—74. "The Rev. Mr. Thompson's congregation at Scituate and Marshfield have received an addition of 8 families from the Dissenters; from whom, as well as from his own people, he hath for thirty years past met with the greatest friendship and affection." 7 *Anniv. Sermon*. (1773—74) 23.

1774—75. "Mr. Thompson's congregations are peaceable and flourishing. His people at Scituate have, at very considerable expense, put the parsonage-house, and barn, and the fence of the glebe, into good and substantial repair. His Communicants are 57, baptisms 13 infants and 2 adults, marriages 6, burials 7." 7 *Anniv. Sermon*. (1774—75) 25, 26.

The last accounts received by the Society from the Rev. Mr. Thompson, missionary at Scituate, were dated December 1774. April 10th, 1776, the Rev. Edward Winslow of Braintree communicated the intelligence of his decease.

"April 10. 1776.

Of our number, one of the worthiest, my much loved friend and neighbour, the Rev. Mr. Thompson, of Scituate, it has pleased God to remove from his station by death. I was called on to perform the last Christian office to his remains on the 2d, December past. He continued firm to his principles to the last. In the support

of them, and of his duty to the Church, he met with some harsh treatment, under which he gave substantial evidence of a truly Christian temper, as he also did under a long and painful exercise from bodily infirmities. It may with justice be said that he was exemplary in his disposition and deportment, both in life and at death. Both appeared truly Christian. His family, flock, and brethren have sustained a loss peculiarly affecting at this time.”—

The Dr. Caner of Boston, under the date of January 24th, 1776, wrote respecting the decease of Mr. Thompson as follows :

“Mr. Wiswall, late Missionary at Falmouth, takes charge of this letter, which is intended to acquaint the Society of the death of their faithful and very worthy Missionary, Mr. Thompson of Scituate. It is said that his death was partly owing to bodily disorder, and partly to some uncivil treatment from the rebels in his neighbourhood. The parish are earnestly desirous of being re-supplied, but I can hardly think any gentleman would undertake the Mission in these troublesome times.”——
7 Anniv. Sermon. (1775—76) 39, (1776—77) 54; Hawkins, 250, 251.

Soon after the decease of the Rev. Mr. Thompson, the Churchmen of Scituate, Hanover, Pembroke and Marshfield united in a petition to the Society for the Propagation of the Gospel for the appointment of another Missionary. But owing to the political condition of the country, no one could be sent. With the approbation of the Society the Rev. Mr. Winslow of Braintree did, as appears from his reports, what he could for them, until he was obliged to withdraw. From 1780 to 1782, the Rev. Dr. Parker of Boston occasionally officiated in St. Andrew's Church. During this time, Joseph Donnell of Hanover and Benjamin James Jr. of Scituate were the Wardens, and Dr. Charles Stockbridge and Benjamin Ja-

cobs of Scituate, and Elijah Curtis, Thomas Stockbridge Jr., Mordicai Ellis, Stephen Bailey and Benjamin Mann of Hanover were Vestrymen. *Barry's Hist. Hanover.*

In 1783, the Rev. William Willard Wheeler, who during the war lived in retirement, probably at Concord, was invited to become the Rector of St. Andrew's Church, Scituate, and Trinity Church, Marshfield. He accepted the invitation and continued in this office, until January 14th, 1810, when he deceased. *Barry.*

In 1797, St. Andrew's Church was incorporated. At that time, Charles Bailey and Thomas Barstow Jr. were Wardens. *Barry.*

About the beginning of the year 1810, owing to difficulties in the First Parish in Hanover, some of the members seceded and joined the Episcopal Church. This accession led to the proposal for the erection of a new Church edifice, in a more favorable place, near the Four Corners in Hanover. April 24th, 1810, the parish, "Voted, that the Society are willing to attend public worship in Hanover, provided individuals will build a new Church in said Hanover." The Church was built in 1810-11, at the expense of \$5000. June 11th, 1811, it was duly consecrated by Bishop Griswold, the first Church consecrated by him in Massachusetts. *Barry.*

In 1811, the parish of St. Andrew's Church, created a fund, amounting to \$1425,75, for the better support of a clergyman. The Trustees of this fund were incorporated in 1815. Afterwards the fund was invested in a parsonage. *Barry.*

In 1811-12, the Rev. Joab B. Cooper, was chosen Rector of St. Andrew's Church, and duly instituted by Bishop Griswold. In 1812, Mr. Cooper reported to the Annual Convention of the Diocese, for the year preceding, 17 baptisms and 35 communicants, in St. Andrew's Church. No report of Trinity Church, Marshfield, was

made. Early in 1816, Mr. Cooper resigned the Rectorship of St. Andrew's Church and left the Diocese. *Jour. Dio. Mass. 1812; Addresses Bp. Griswold, 1812, 1816.*

In the summer of 1818, the Rev. Calvin Wolcott, Deacon, became the minister of St. Andrew's Church, Hanover. To the Annual Convention, in November of that year, Mr. Wolcott reported 75 families and 32 communicants in St. Andrew's Church. In 1828, he reported 78 families, 18 baptisms, and 50 communicants, in St. Andrew's Church. Mr. Wolcott resigned the charge of St. Andrew's Church in 1834, and took the care of the Churches in Blandford and Otis. *Address of Bp. Griswold 1818; Jour. Dio. Mass. 1818, 1828; Barry.*

In 1835, the Rev. Samuel G. Appleton became the minister of St. Andrew's Church. He resigned in 1838. From 1839 to 1841, the Rev. Eleazer A. Greenleaf officiated in Hanover.

November 7th, 1841, the Rev. Samuel Cutler, Deacon, became the minister of St. Andrew's Church, and having received Priest's Orders, March 28th, 1841, he accepted the Rectorship. When Mr. Cutler commenced his ministrations in St. Andrew's Church, the number of communicants was 45. The first seven months of his ministry was a time of refreshing. To the Annual Convention in June 1842, he reported the baptism of 2 children and 43 adults, 64 persons confirmed, and 113 communicants. The Rev. Mr. Cutler resigned this parish at Easter 1872. At that time the number of communicants was 69. During his ministry of thirty years, Mr. Cutler baptized 99 adults and 122 children in St. Andrew's Church; presented 135 persons for confirmation; received 185 to the Holy Communion, and married 96 couples. An inconsiderable increase of population in Hanover and Scituate, deaths and removals have kept the number of communicants small. For various charit-

able and missionary purposes, St. Andrew's Church contributed during the Rectorship of Mr. Cutler \$ 15,000.00, and between \$ 6000.00 and \$ 7000.00 for the erection of a parsonage, alterations and repairs of the Church edifice and the purchase of an organ and clock. The Rev. William H. Brooks, D. D. became the minister of St. Andrew's Church soon after the resignation of the Rev. Mr. Cutler. *Jour. Dio. Mass. 1841, 1872; Barry.*

THE REV. EBENEZER THOMPSON, son of Ebenezer Thompson of New Haven, Conn., was born in 1711. He graduated at Yale College in 1733. He was ordained in England and appointed by the Society for the Propagation of the Gospel, missionary at Scituate in 1742—43. He died at Scituate, November 28th, 1775, and was buried by the Rev. Mr. Winslow of Braintree, in the Church Yard on the hill.

Before his settlement in Scituate, Mr. Thompson married Esther Stevens of New Haven. By her he had nine children: *Esther, Ebenezer, John, Amey, Anna, Lucy, Lois, Mary and Jane.* *Esther* died young; *Ebenezer* married Lydia Kennicott and settled in Providence, R. I.; *John* died at Bilboa, Spain; *Amey* married Benjamin Palmer of Scituate; *Anna, Lucy* and *Lois* did not marry; *Mary* married Lemuel Ransom; *Jane* married the Rev. William W. Wheeler. Mrs. Thompson died at Scituate, July 27th, 1813, in the 99th year of her age, and was buried by the side of her husband. With the exception of *Esther, Ebenezer* and *John*, the whole family was buried in the Church Yard on the hill in Scituate. *4 Anniv. Serm. (1742-43) 42, 43; Barry.*

THE REV. WILLIAM WILLARD WHEELER was born in Concord, Mass., December 24th, 1734. He graduated at Harvard College, in 1755. Twenty-six of the name of Wheeler had graduated in the New England Colleges in

1826. By the influence of the Rev. Jacob Bailey, who was a classmate, Mr. Wheeler was led into the Church and induced to take Orders, with a view of becoming a missionary at Georgetown, Maine. He carried with him to England the recommendation of the Rev. Dr. Caner, the Rev. Mr. Bailey and "the clergy in Convention assembled at Boston, June 17, 1767." He was ordained, and having been appointed by the Society for the Propagation of the Gospel, to the mission at Georgetown, he was licensed by the Bishop of London, December, 21st, 1767. He arrived at Boston in May 1768, and soon after went to his mission. Mr. Wheeler left Georgetown in April 1772, and became the assistant minister of Trinity Church Newport, R. I. He continued here until some time in 1776. During "about nine months," after leaving Newport, he officiated in King's Church, Providence. Weary of scenes of strife and the misery of war he returned to his home in Concord. In 1783, Mr. Wheeler became the Rector of St. Andrew's Church, Scituate, and Trinity Church, Marshfield. He died at Scituate, January 14th, 1810, in the 76th year of his age.

In 1788, Mr. Wheeler married Jane, the youngest daughter of the Rev. Ebenezer Thompson. *Farmer's Geneo. Reg.*; *Front. Missionary*, 287-289; *6 Anniv. Serm.* (1767-68)48; *Updike*, 403, 414; *Barry's Hist. Hanover*.

THE REV. CALVIN WOLCOTT was a descendant of Henry Wolcott who came, to New England from Somersetshire, England, in 1630, and settled in Dorchester. In 1636, he removed to Windsor, Conn., and was the ancestor of the three governors of that name. The birth place of Calvin Wolcott is not known, neither the place of his education. He was made a Deacon by Bishop Griswold, June 25th, 1811, and Priest, by the same, November 18th, 1818. From 1818 to 1834, Mr. Wolcott was

the Rector of St. Andrew's Church, Hanover. In 1835 and 1836, he officiated in Blandford and Otis. In 1837, he did duty, as a missionary, in Stockbridge and Lee. From sometime in 1838 to 1842, he was the minister of Christ Church, Quincy. During 1843 and a part 1844, he was in charge of St. Andrew's Church at Hopkinton, N. H. From 1847 to 1853, he was the Agent of the American Bible Society, and resided at Quincy and Marblehead. In 1854, Mr. Wolcott became connected with St. George's Church, New York, as a missionary and assistant. He continued in this position until his decease. He died in New York, January 21st, 1861, at the age of seventy-three years.

About 1811, Mr. Wolcott married *Sarah*, daughter of Col. Samuel Gardiner of Danvers, Mass. By her he had seven children: *Elizabeth*, born in Marblehead, Dec. 30th, 1812; *Augustus C.*, born at Danvers, Oct. 14th, 1814; *Sarah A.*, born at Marblehead, Mar. 27th, 1817; *Samuel G.*, born in Hanover, Jan. 2d, 1820; *Henrietta B.*, born in Hanover May 4th, 1823; *Asa G.*, born in Hanover, May 25th, 1825; *George C.*, born in Hanover, July 15th, 1827. *Elizabeth* married Dr. Jacob Richards of Braintree; *Augustus C.* died at Hanover in 1832; *Sarah A.* did not marry; *Samuel G.* graduated at Washington College, became a physician and settled in Utica, N. Y; *Henrietta B.* married Mr. Edwin A. Richards of Braintree; *Asa G.* graduated at Washington College and settled in New York, as a classical teacher; *George C.* graduated at Brown University in 1848, and died in Hanover, Oct. 24th, 1851.

IV.

TRINITY CHURCH, BOSTON.

Steps were taken, "by reason that the Chapel is full, and no pews to be bought by new comers," as early as April 25th, 1728, for the erection of what was called Trinity Church. April 13, 1730, Leonard Vassal conveyed the land on which it was built, at the corner of Summer-street and Bishop's-alley, now Hawley street, to John Barnes, John Gibbins and William Speakman, in trust, on condition, that within five years and five months they should cause to be erected thereon, a building "with all convenient speed," contrived in a manner "most conducing to the decent and regular performance of Divine Service, according to the Rubrick of the Common Prayer Book, used by the Church of England, as by law established," and for no other use. The consideration named in the deed was five hundred and fourteen pounds, seven shillings and two pence. In February 1735, John Gibbins and William Speakman (John Barnes being absent) conveyed the land, with the building thereon, the church edifice being erected, but not finished inside, to Peter Luce, Thomas Child, William Price and Thomas Green, a committee chosen by the proprietors, until they were reimbursed the sums of money advanced for said building, and then by them to be conveyed to the Church Wardens and Vestry, for the time being, for the use of the proprietors forever. In October 1739, these gentlemen conveyed the land and building to William Speakman and Joseph Dowse, Church Wardens, and to John Arbuthnot, Philip Dumareque, Charles Apthorp, Benjamin Faneuil, John Merrit, John Hammond, Thomas Austin, Henry Laughton, Peter Kenwood, Rufus Greene, Lawrence Lutwyche, James Griffin and William Coffin, Vestrymen, and to their successors forever.

The Rev. Roger Price, Rector of King's Chapel and Commissary of the Bishop of London, laid the Corner Stone of Trinity Church, April 15th, 1734. Two stones—one a Connecticut free stone and the other a common slate—were duly deposited. On the first there was the following inscription :

“TRINITY CHURCH.

This Corner stone was laid by the Rev. Mr. Commissary Price,

April ye 15th, 1734.”

On the other stone was the following :

“SEMPITERNO TRI-UNI-DEO, GLORIA.”

Trinity Church did not receive any aid from the Society for the Propagation of the Gospel. The proprietors of the pews were the patrons and owners of the living and elected their clergymen and presented them to the Bishop of London for ordination.

The Rev. Addington Davenport, assistant minister of King's Chapel was the first Rector of Trinity Church. He was inducted into the Rectorship, by the proprietors, in the manner of a donation Church in 1740. Prior to that time the services in the Church had been conducted by different clergymen in the city. The first service in it was held by the Rev. Mr. Price, Aug. 15th, 1735, Governor Belcher being present. In the winter of 1744, Mr. Davenport went to England. He did not return. He died there in September 1746.

Peter Faneuil gave to Trinity Church one hundred pounds towards the purchase of an organ. In 1742, Governor Shirley presented to it communion plate, table cloths, prayer books and other articles.

After the decease of the Rev. Mr. Davenport, Mr. William Hooper, who had been the pastor of the West Church about eight years, was chosen Rector of Trinity Church, by the proprietors, and presented to the Bishop of London for ordination. He went to England in November 1742. Having been ordained by Bishop Benson, he was licensed by him, June 10th, 1747. Mr. Hooper was inducted into the Rectorship of Trinity Church, August 28th, 1747. He retained this office until his death, April 14th, 1767.

In 1751, William Price gave Trinity Church fifty pounds towards the expense of painting the interior of its edifice. In 1759, a bell taken at the capture of Quebec was put into the tower of the church. In 1763, the fund, known as the Greene Foundation was established. The heirs of Mr. Thomas Greene, according to his wishes, gave to the Minister, Wardens and Vestry of Trinity Church five hundred pounds, sterling, for the purpose of securing the services of an Assistant Minister. Individuals in the parish contributed a like sum. In October 1763, William Walter was chosen assistant Minister of Trinity Church and presented to the Bishop of London for ordination. He was ordained in England, and, February 28th, 1764, licensed to the Plantations. On his return to Boston, he entered on the duties of his office. July 22d, 1767, he assumed the office of Rector of Trinity Church. In October, 1773, Samuel Parker was elected to be the assistant of Dr. Walter, and presented to the Bishop of London. February 24th, 1774, he was ordained Deacon by him, and three days afterwards, Priest. The day following his ordination—Feb. 28th, 1774, he was duly licensed. He commenced his duties as Assistant Nov. 2d, 1774. After Dr. Walter had left the country in 1776, Mr. Parker continued to officiate in the Church. By omitting those parts of the Liturgy which had reference

to the King and Royal Family, he was able to keep the parish together, during the war.

In this matter, Mr. Parker did not act on his own personal responsibility. Having called a meeting of the Wardens and Vestry of the Church, he submitted to them the question of his course. The following paper is a copy of the minutes of this meeting in the handwriting of Mr. Parker.

“At a meeting of the Minister, Wardens and Vestry of Trinity Church on Thursday the 18 Day of July 1776——

The Rev'd. Mr. Parker informed the Wardens and Vestry that he could not with Safety perform the Service of the Church for the future as the Continental Congress had declared the American Provinces free and independent States, had absolved them from all Allegiance to the British Crown and had dissolved all Political Connection between them and the Realm of England. That he was publicly interrupted the Lord's Day preceding when reading the prayers in the Liturgy of the church for the King and had received many Threats and Menaces that he should be interrupted in the future if the Prayers for the King should be read again in the church: and that he was apprehensive some Damage would accrue to the Proprietors of the Church if the service was in future carried on as had been usual. And therefore he desired their Counsel and Advice—Wherefore the said Wardens and Vestry taking the Matter into Consideration, after maturely debating thereon, it appeared evident that the Temper and Spirit of the People of this Town were such that they would not suffer any Prayers for the King to be publickly used in Divine Service, and that there was no other Alternative but either to shut up the church and have no public Worship, or to omit that Part of the Liturgy wherein the King is prayed for; And as there are many Persons of the Episcopal Persuasion who cannot

conscientiously attend the public Worship of Dissenters and to whom it would be a great Detriment and Grief of Mind to have no place where they can attend the Worship of God according to their Consciences; the Wardens and Vestry concluded that it would be more for the Interest and Cause of Episcopacy and the least Evil of the two to Omit Part of the Liturgy than to shut up the church—And hoping that in this sad Alternative it will not be imputed to them as a Fault or construed as a Want of Affection for the Liturgy of the Church, if under these circumstances they omit that Part of it in which the King is mentioned. Therefore *Voted*—That Mr. Parker the present minister be desired to continue officiating in said church and that he be requested to omit that Part of the Liturgy of the Church, that relates to the King and that the Omission be as follows.

In the Petitions and Responses after the Lord's Prayer in the Morning and Evening Service, the following to be omitted, *O Lord save the King, And mercifully hear us when we call upon Thee.* The two Prayers for the King's Majesty and the Royal Family in the Morning and Evening Service to be omitted and that the Prayer for the whole Estate of Christ's Church militant to be used at Evening Prayer instead of the three Prayers for the King, Royal Family and Clergy, omitting these words of it, *And especially thy Servant George our King that under him we may be godly and quietly governed, unto his whole Council and to all that are put in Authority under him.* That the 15th, 16th, 17th, 18th and 20th Petitions of the Liturgy [Litany?] and the Collects in the Communion Service for the King be omitted, and that no other Alterations be made nor any additions substituted. *Voted*—That the proprietors of Trinity Church be warned to meet the next Sunday morning before the usual Time of Service and these Votes be laid before them for their Concurrence and Assent.

At a meeting of the Proprietors of Trinity Church the 21st Day of July 1776—

The foregoing Votes of the Wardens and Vestry of said church containing the Method proposed for carrying on the Service of the Church in future and the Reasons therein alledged for omitting Part of the Liturgy were read and considered, and it appearing absolutely necessary that some Alterations be made in order that the Proprietors may Worship in Safety and without Interruption—Voted unanimously that we concur with the Wardens and Vestry in the proposed Omissions and Alterations, and that Mr. Parker the present Minister be requested to make the necessary Omissions and perform the Service as is therein proposed.

A True Copy from the Minutes

Attest.”

Hist. Notes and Documents by Drs. Hawks and Perry, 471—473.

Under these trying circumstances, the course of the parish was considerate. In 1777, the parish gave Mr. Parker a gratuity of seventy-five pounds, and invested him with “the powers, privileges and immunities of Incumbent Minister for one year, provided the Rev. Mr. Walter should not, before that time, return to his charge.” They also gave him the salary of the Rector, in addition to that of the Assistant Minister. In June 1779, the parish voted by a large majority, that they had no incumbent Minister, and elected Mr. Parker, Rector. As Mr. Walter had not resigned, he hesitated for a time in regard to accepting the offer. But, after due consideration and advisement, he accepted and was duly inducted into the Rectorship. In 1792, the Rev. John S. J. Gardiner was chosen to be the assistant minister of Trinity Church. Bishop Parker died Dec. 6th, 1804. Soon

after, Mr. Gardiner was elected Rector, and, April 15th, 1805, he was duly inducted.

When Mr. Gardiner became the Rector of Trinity Church, the income of the Greene fund was about \$ 800. He proposed to dispense with an Assistant until the fund should produce an adequate salary.

The attendance at Trinity Church was always numerous. After the war and the defection of King's Chapel, it became the principal Church in the city. No reports in regard to parishes were made in the early Conventions of the Diocese. In 1811—12, Dr. Gardiner reported eight marriages, fifty baptisms, fifteen burials and one hundred and fifty regular communicants. On the great feast days of the Church, this number was nearly doubled.

The income of the Greene fund having sufficiently increased, an effort was made, in 1819, to obtain the services of the Rev. Samuel F. Jarvis as Assistant Minister. The effort was not successful and led to the establishment of St. Paul's Church.

In 1828, the proprietors of Trinity Church voted to take down the old edifice and erect a new one of stone on the same site. The work was carried on with energy. The new church edifice was consecrated by Bishop Griswold Nov. 11th, 1829. The cost of it was about one hundred thousand dollars. Of this sum, Sir Isaac Coffin, many branches of whose family had been and were connected with Trinity Church, gave £ 500.

In 1828, the Rev. G. W. Doane was elected Assistant Minister of Trinity Church on the Greene foundation. After the decease of the Rev. Dr. Gardiner in 1830, Dr. Doane became the Rector. The Rev. J. H. Hopkins was elected the Assistant of Dr. Doane in Feb., 1831. In 1832, the Rector was elected Bishop of New Jersey and his Assistant, Bishop of Vermont. For a time after these

gentlemen left Boston, the Rev. Thomas W. Coit of Cambridge officiated in Trinity Church.

In 1831, Trinity Church was duly incorporated. In 1830, two superb pieces of communion plate, in the form of Etruscan vases, were presented to the Church; one by the Hon. Thomas L. Winthrop, and the other by George W. Brimmer, Esq.

In March, 1833, the Rev. Jonathan M. Wainwright was elected Rector of Trinity Church. Not long afterwards, the Rev. John L. Watson became the Assistant Minister. Dr. Wainwright resigned his office in 1838 and became an Assistant Minister of Trinity Church, New York.

In 1835, a very fine organ, selected by Dr. Wainwright in England, was put into Trinity Church.

In 1840, the Rev. Alonzo Potter was chosen Rector of Trinity Church. He did not accept the office. Soon after his election as Assistant Bishop of Massachusetts in 1842, the Rev. Manton Eastburn, D. D., became the Rector of Trinity Church. The Rev. Mr. Watson was succeeded in the office of Assistant Minister by the Rev. John Cotton Smith. From 1847 to 1851, the Rev. Thomas M. Clarke held the office of assistant and he was followed by the Rev. Henry V. Johns.

At the time Bishop Eastburn became the Rector of Trinity Church the number of communicants was about three hundred and fifty, and the number of children in the Sunday School was a hundred and fifty. In 1871, the number of communicants had increased to four hundred and eighty and there were in the Sunday School two hundred and sixty children. 5 *Christian Witness*, (1840) 65-69, 73; *Drake*, 583; *Sprague's Anns. Am. E. P.* 122, 123, 227, 228, 296, 297, 363, 364; *Coll. P. E. Hist. So.* 115; *Mass. Hist. C. Papers*, 398-402.

THE REV. ADDINGTON DAVENPORT, was the son of Eleazer and Rebecca (Addington) Davenport of Boston. He graduated at Harvard College in 1719. Twelve of the name had graduated in New England colleges in 1828. It is not here known when Mr. Davenport conformed to the Church of England. Dr. Chauncy in his "Sketch of eminent men of New England," remarks that, "Mr. Davenport, who married my first wife's sister, declared for the Church, and went over for Orders, upon this pretence—that it was a certain fact that Episcopacy, in the appropriated sense, was the form of government in the Church from the time of the Apostles, and down along through all successive ages." Probably he was ordained in 1732. In that year, or very early in 1733, he was appointed, by the Society for the Propagation of the Gospel, a missionary at Scituate. In 1737, with the approbation of the Society, he became the Assistant Minister of King's Chapel. In 1740, he was elected the first Rector of Trinity Church and duly inducted into that office. In 1744, he went to England and died in London, September 8th, 1746. *Farmer's Geneo. Reg.*; *Sprague's Anns. Am. E. P.* 122; 3 *Anderson*, 407, 408; 3 *Anniv. Sermon*. (1732-33) 52, 55; *Drake*, 552.

THE REV. WILLIAM HOOPER was a native of Scotland. He was educated there and came to New England, probably in 1736. Jan. 3d. 1737, he was chosen pastor of the West Congregational Church in Boston. On the 18th of May following, he was ordained according to the usage of that denomination. In the autumn of 1746, without any previous notice, he resigned this charge and conformed to the Church of England. Having been invited to become the Rector of Trinity Church, he sailed for England on the 24th or 25th of November of that year. Early in 1747, he was ordained by Bishop Benson, and

June 10th he was licensed to New England. August 28th, he was inducted into the Rectorship of Trinity Church. He died suddenly, April 14th, 1767, at the age of sixty-five years.

This Rectorship of almost twenty years, appears to have been pleasant both to Mr. Hooper and his parish. He was a gentleman of high culture, of good learning and an eloquent preacher.

Mr. Hooper published the following: Christ the Life of True Believers—a Sermon from Colossians iii, 4; 1741; The Apostles neither Impostors nor Enthusiasts—a Sermon from Acts xxvi, 25; 1742; Jesus Christ the only Way to the Father—a Sermon from John xiv, 6; 1742; and a Sermon at the Funeral of Thomas Greene Esq., 1763.

Mr. Hooper married the Twin sister of Mr. John Denie, an eminent merchant in Boston. By her, he had five children—William, George, Thomas, John and a daughter. *William* graduated at Harvard College in 1760, read law under James Otis and settled in Wilmington, North Carolina. In 1774 he was elected to Congress, and, in 1776, he was one of the signers of the Declaration of Independence. In 1777, on account of his private affairs, he resigned his seat. He died in 1790, at the age of forty-eight years. *George*, also, settled in Wilmington and was a merchant. *Thomas* married a lady of fortune in England and died there. Of *John* nothing is now known. The daughter possessed great personal beauty. She married a gentleman by the name of Spence. *Sprague's Anns. Am. E. P.* 122—126; *Drake*, 601; *Blake's Biog. Dic.; Coll. P. E. Hist. So.* 115.

THE RIGHT REV. SAMUEL PARKER, D. D., the third son of the Hon. William and Zurviah (Stanley) Parker of Portsmouth, N. H., was born in August 1744. He grad-

uated at Harvard College in 1763. Fifty-nine persons of the name of Parker had graduated at New England Colleges in 1826.

During about ten years after his graduation, Mr. Parker taught school successively in Roxbury, Newburyport and Portsmouth. In October, 1773, he was invited to become the Assistant of Dr. Walter in Trinity Church, Boston. He accepted the invitation, and, soon after, sailed for England to obtain Orders. Feb. 24th, 1774, he was ordained Deacon by the Lord Bishop of London, Dr. Terrick, and, three days later he was advanced to the Priesthood, by the same. The following day, Feb. 28th, 1774, he was licensed to New England. Having spent a few months in England, he returned to Boston, and, Nov. 2d, 1774, entered on the duties of his office. In 1779, more than three years after the retirement of the Rev. Dr. Walter, he was duly inducted into the Rectorship. In 1789, he received the degree of Doctor in Divinity from the University of Pennsylvania. May 29th, 1804, Dr. Parker was elected Bishop of Massachusetts. Sept. 16th of the same year, he was consecrated by Bishop White, assisted by Bishops Claggett, Jarvis and Moore, in Trinity Church, New York. But Bishop Parker never did any Episcopal service in his Diocese. He died Dec. 6th, 1804.

During the war the position of Mr. Parker was critical and trying. By concession to public sentiment, he was able to do much in the interest of the Church in Boston. After the return of peace, Dr. Parker joined with his brethren in the effort to secure the due organization of the Church. His influence was great and salutary.

The thirty-one years of Dr. Parker's connection with Trinity Church were abundant in good fruits. He was a gentleman of good learning, an acceptable preacher and a faithful Parish Priest. He published only two ser-

mons—one preached before the Legislature of Massachusetts, in 1793, and the other for the benefit of the Boston Female Asylum, in 1803.

In Nov. 1776, Dr. Parker married Anne, daughter of Mr. John Cutler of Boston. They had twelve children—six sons and six daughters. Four of his sons graduated at Harvard College. One of them studied law, one became a clergyman, one a physician, and the other a teacher. Mrs. Parker died in Boston, Jan. 15th, 1844, in the 90th year of her age. *Farmer's Geneo. Reg.*; *Sprague's Anns. Am. E. P.* 296–298; *Jour. Dio. Mass.* 1804; *Jour. Gen. Conv.* 1804; *Coll P. E. Hist. So.* 115.

THE REV. JOHN SYLVESTER JOHN GARDINER, D. D., the son of John and— (Harris, a Welch lady) Gardiner, was born at Haverford West, South Wales, in 1765. Soon after his birth his father was appointed Attorney General of the Island of St. Christopher, and went there to reside. When his son John was about five years old, he was sent to his grand-father, Dr. Sylvester Gardiner of Boston, and in due time, put under the tuition of Master Lovell. He remained in Boston three or four years, and then returned to his father. Subsequently he was sent to England for education, and became a pupil of Dr. Parr. In this school, he continued from September, 1776, to December, 1782. On leaving school, he visited his parents and came to Boston with his father, about 1783. For a time he read law. His inclinations, however, led him to the study of divinity. October 18th, 1787, he was made a Deacon by Bishop Provoost, in St. Paul's Church, New York, and December 4th, 1791, he was ordained to the Priesthood, by the same. In 1792, he was elected Assistant Minister of Trinity Church, Boston. The income of the Greene Foundation not being adequate for his support, he had charge of a classical school

for a time, and afterwards received pupils at his own house. April 15th, 1805, he was chosen to the Rectorship, made vacant by the decease of Bishop Parker. In 1803, Mr. Gardiner received the degree of Master of Arts from Harvard College. In 1813, the University of Pennsylvania conferred on him the degree of Doctor in Divinity. Dr. Gardiner continued in the exemplary discharge of his pastoral duties, as long as his health would permit. He then went to England with the hope of deriving some benefit from the voyage and of receiving medical aid. In these respects he was disappointed. He died at Harrowgate, England, July 29th, 1830.

September 29th, 1794, Dr. Gardiner married Mary Howard. He had by her five children. Two of them died young. Three survived him,—William H., Louisa and Elizabeth. William H. became a lawyer and settled in Boston. Louisa married John P. Cushing, Esq.

Dr. Gardiner was a man of great and general literary attainments. He wrote with ease and elegance both in prose and verse. He read the service of the Church with unusual propriety and effectiveness. He was concerned in the *Monthly Anthology* and *Boston Review*, the first periodical of the kind published in this country, and was one of the founders of the *Athenæum*.

The various literary and other writings of Dr. Gardiner have not been collected. During his life, he published the following sermons, and perhaps others: A Sermon before the Convention of the Protestant Episcopal Church in Massachusetts, 1802; An Address before the Massachusetts Charitable Fire Society, 1803; A Sermon on the Death of the Rt. Rev. Samuel Parker, D. D., 1804; A Fast Sermon, 1808; A Thanksgiving Sermon, 1808; A Sermon before the Boston Female Asylum, 1809; A Sermon on the Decease of Elizabeth, Lady Temple, 1809; A Sermon on the Decease of James Llyod, M. D., 1810;

A Sermon before the African Society for the Abolition of the Slave Trade, 1810; A Fast Sermon, 1810; A Christmas Sermon, 1810; A Sermon, Preservative against Unitarianism, 1811; A Sermon on the Decease of George Higginson, 1812; A Sermon on the Death of Thomas C. Amory, 1812; A Fast Sermon, April 9, 1812; A Fast Sermon, July 23, 1812; A Sermon before the Trustees of Donations to the Protestant Episcopal Church, and the Diocesan Convention of Massachusetts, 1813; A Sermon on the Death of David Sears, Esq., 1816; and A Sermon before the Ancient and Honourable Artillery Company, 1823. *Sprague's Anns. Am. E. P.* 363—367; *Updike*, 130, 131.

THE RT. REV. GEORGE W. DOANE, D. D., LL.D. was born in Trenton, N. J., May 27th, 1799. He graduated at Union College in 1820. Soon after his graduation he commenced the study of law in New York. Not being satisfied with it, he turned to the study of divinity. In this course of reading, he was under the tuition of Bishop Hobart, Dr. Brownell and Dr. Jarvis. In 1821, he was made a Deacon by Bishop Hobart, and, in 1823, he was ordained to the Priesthood, by the same. In 1824, he was elected Professor of Belles-Lettres in Washington College. While in Hartford, he was associated with his dear friend, the Rev. William Croswell, in editing the Episcopal Watchman. In 1828, he was chosen Assistant Minister of Trinity Church, Boston, and removed to that city. After the decease of Dr. Gardiner, Dr. Doane was elected to the vacant Rectorship, and duly instituted by Bishop Griswold, April 19th, 1831. October 3d, 1832, he was elected Bishop of the Diocese of New Jersey. He was consecrated in New York on the 31st day of the same month, by Bishop White, assisted by

Bishops B. T. Onderdonk and Ives. Bishop Doane died at Burlington N. J., April 27th, 1859.

While connected with Trinity Church,* the ministry of Dr. Doane was able and useful. The history of the greater part of his active life and manifold works belongs to another Diocese. There in a special manner, the name of this great and noble man will always be fragrant. *12 Am. Ch. Review, 434—464.*

THE RT. REV. JONATHAN M. WAINWRIGHT, D. D. D. C. L., son Peter and Elizabeth (Mayhew) Wainwright, was born at Liverpool, England, Feb. 24th, 1792. He was about eleven years old, when his parents returned to the United States. He graduated at Harvard College in 1812. For some time after his graduation, he continued at the college, having the office of Proctor and Instructor in Rhetoric. Having made due proficiency in theological learning, he was made a Deacon by Bishop Griswold in St. John's Church, Providence, R. I., April 13th, 1817. Soon after his ordination, he was invited to take charge of Christ Church, Hartford, Conn. In August, 1817, he was ordained to the Priesthood, by Bishop Hobart, who then was in charge of the Diocese of Connecticut. May 29th, 1818, he was instituted into the Rectorship of Christ Church, by the same Bishop. Nov. 25th, 1819, Mr. Wainwright was elected an Assistant Minister of Trinity Church, New York, in the place made vacant by the election of the Rev. Thomas C. Brownell Bishop of the Diocese of Connecticut. In the early part of 1821, Mr. Wainwright was chosen Rector of Grace Church, New York, which office he accepted. In 1823, he received the degree of Doctor in Divinity from Union College, and, in 1835, the same degree from Harvard University. In 1834, Dr. Wainwright accepted an invitation to become the Rector of Trinity Church,

Boston. In March, 1837, he again became an Assistant Minister of Trinity Church, New York, having the special charge of St. John's Chapel. His health being impaired by much labor, Dr. Wainwright went abroad and visited the Holy Land. In 1852, he attended, as one of the representatives of the Church in this country, the third Jubilee celebration of the Society for the Propagation of the Gospel, in Westminster Abbey. During this visit in England, he received from Oxford the degree of D. C. L. October 1st, 1852, Dr. Wainwright was chosen Provisional Bishop of the Diocese of New York, and consecrated on the 9th of November following. He died September 21st, 1854.

So large a portion of the life of Dr. Wainwright was passed in other Dioceses, his history does not properly come within the limits of this work. It may be added here that he was a man of sound learning and rare accomplishments. He did very much to promote the interests of the Church, and was at his post when called by the Master to enter into rest. 7 *Church Review*, 577—594; *Sprague's Anns. Am. E. P.* 610—617; 2 *Beardsley's Hist.* 153, 221.

THE RT. REV. MANTON EASTBURN, S. T. D., son of James Eastburn, was born in England, Feb. 9th, 1801. His parents came to this country during his boyhood. They were Presbyterians. Manton graduated at Columbia College in 1817. For some time after his graduation, he read law. The death of his brother, the Rev. James Wallis Eastburn, in 1819, turned his attention to religious subjects and the ministry of the Church. Having read theology, he was ordained a Deacon, May 17th, 1822, by Bishop Hobart, and was for a time the Assistant Minister in Christ Church, New York. In 1827, he became the Rector of the Church of the Assension, in

that city. In 1835, Mr. Eastburn received the degree of Doctor in Divinity from Columbia College. September 27th, 1842, Dr. Eastburn was elected Assistant Bishop of the Diocese of Massachusetts. December 29th, the next following, he was consecrated in Trinity Church, Boston. About the time of his consecration, Dr. Eastburn became the Rector of Trinity Church. On the decease of Bishop Griswold, February 15th, 1843, he succeeded to the full power of the Episcopate. Bishop Eastburn died, at his residence in Boston, September 11th, 1872. He was buried in the Church Yard in Dedham.

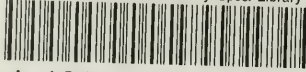
Bishop Eastburn was a man well learned and very diligent in the duties of his office. In 1825, he delivered four Lectures on Hebrew, Latin and English poetry, before the New York Athenæum. In 1829, he contributed a portion of a volume of Essays and Dissertations on Biblical Literature. In 1833, he published a volume of Lectures on the Epistle to the Philippians. In 1837, he delivered the Oration at the Semi-Centennial Anniversary of Columbia College. He also edited Thornton's Family Prayers. During his Episcopate, Bishop Eastburn published several elaborate Charges to his clergy on quite a variety of subjects and questions of interest. *Drake's Am. Biog. Dic.; 8 Chr. Wit. and Ch. Adv. (1842) 126, 178.*

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